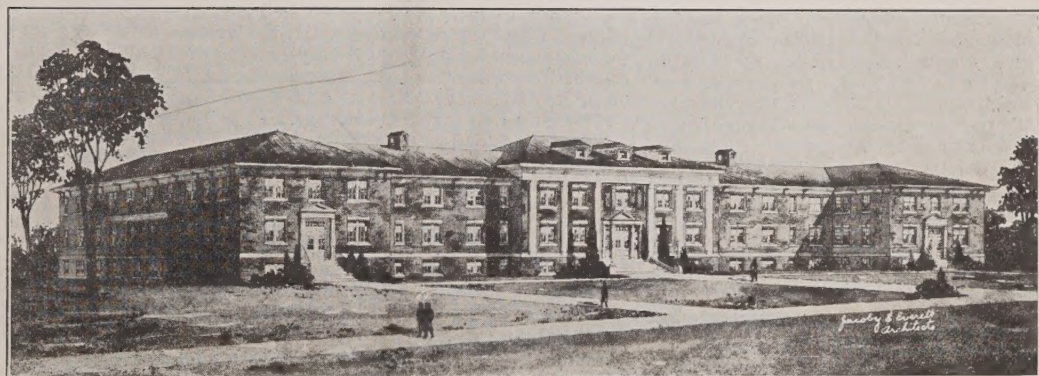


# REFORMED CHURCH MESSENGER

## A Good View of Cedar Crest College, Allentown, Pa.

(Showing the splendid  
new W. F. Curtis Hall,  
costing \$275,000, and  
designed to provide  
dormitory for 200 ad-  
ditional girls.)



Men's Chorus of Trinity Reformed Church of Lewistown, Pa.

THE REV. DR. FREDERICK A. RUPLEY, PASTOR

FRONT ROW (left to right): John W. Traxler, Robert E. Cutler, Foster S. Snyder, Earnest D. Loht, Walter A. Lilley, W. Andrew Stumpf.

SECOND ROW: John E. Goss, Albert H. Knepp, Arlanda Mertz, treasurer; Mrs. Paul E. Shull, accompanist; Brice B. Bottorff, leader; Mrs. Robert E. Cutler, accompanist; Claude A. Wentz, secretary; Paul S. Gundrum.

THIRD ROW: Charles C. Arnold, Charles W. Contner, G. LeRoy Kreisher, Randall H. Knepp, Frank E. Bowersox, president; William Hopple, Church janitor; Sherman E. Kreisher, I. Elwood Spigelmyer, Ezra H. Knepp, Dr. Frederick A. Rupley, pastor.

FOURTH ROW: Paul E. Shull, Church School superintendent; Augusta M. McCracken, Robert L. Kreisher.

MEMBERS ENROLLED BUT NOT ON THE PICTURE: D. Clayton Bashmore, J. Richard Broome, Luther H. Deamer, J. Oren Egolf, George Ganoe, Stewart J. Hoy, Elmond U. Kemberling, Sherman H. Kline, Clarence A. Knepp, Milton L. McClellan, Ralph Miller, I. Burton Searer, Richard F. Snyder.

PHILADELPHIA, SEPTEMBER 26, 1929

## ONE BOOK A WEEK

### EVANGELISM

"Evangelism": a graphic survey, by H. C. Weber, D.D. (The MacMillan Company, New York. Price, \$2) is a book that will be of great value both to officers of the various Boards of the Churches, and to pastors and all other Christian workers. I would also like to call the attention of the various young people's societies to it as offering many helpful suggestions in their evangelistic work. First, however, let me say that it is not a study of professional evangelism, as one might conclude from its title, but of local evangelism on the part of the Churches themselves. "Every Church its own evangelist" is becoming more and more a popular slogan and this book will be an invaluable help in any such program.

The first third of the book is devoted to a survey of the records of evangelism in the United States. It is accompanied by diagrams and charts which help to visualize the whole movement. Each denomination is also studied separately so that one gets a comparative study of evangelistic efforts in the past. One of the most interesting chapters here is the study of the Protestant Episcopal Church. This communion has not used revivals and sporadic evangelistic methods as much as the other communions, but has depended mostly upon religious education of the young and the majority of its additions have come from confirmation of these young people—it should be noted here, however, that this communion has received a steady stream of accessions from other communions—yet, until recent years, its percentage of accessions has compared

favorably with that of the other communions. Although the Lutheran Churches are not treated separately I imagine that they, following generally the method of the Protestant Episcopal Church, would show the same favorable percentage.

The second part of the book is devoted to showing the effect of various incidents in the nation's history upon the accessions to the Churches. The effects of war were particularly noticeable. It turns the Churches from their real task of saving souls to extraneous tasks and engenders an atmosphere of hatred in which Christianity cannot flourish. Dr. Weber well says: "Here is where war has its powerful devastating force. It is like an internal blight spreading with inconceivable thoroughness over a harvest field of human hearts and reducing the area of possible response with depressing finality." Again he says: "The World War hit the Sunday School enterprise of all the Churches and the youth sections of the Church population a very serious blow. The recovery from this blow has been very slow and may be said to be as yet not nearly complete." Controversy in the Church always sets back its evangelistic work. When the Darwinian controversy was on in 1850 and again when the Fundamentalist-Modernist controversy, heading up at Dayton, was on, accessions fell off by the thousands. Such controversies engender a bitterness and hatred that quench spirituality. Says Dr. Weber: "The Gospel message is projected into a midnight of dark and deadly things. War, controversy, self-indulgence, the lust after flesh, the pride of life, enmity, murder, and hatred are these. This Gospel needs angelic voices, certainly not sectarian or denominational, or creedal, or contentious voices, to make its message audible and effective."

The last third of the book is really a handbook of local evangelism and might

well be on the desk of every worker for Jesus Christ. There are chapters on revivals, pulpit, pastoral, educational and personal evangelism as well as one on the every-member plan. Part five of the book is full of suggestions for local Churches which may wish to co-operate in a united plan of evangelism. The impression all these excellent pages leave on me is that almost any community in the United States could build up its percentage of Church members and professing Christians about 33 per cent at least, if all the pastors, Christian workers and young people's officers would co-operate in a thorough canvass of every home in the community and a series of union evangelistic services conducted by the pastors themselves. Here is a community of 2,000 people. In it are four Protestant Churches. The probability is that there are a score or more of homes that have no Church connection. The pastors may make a perfunctory call there once a year. Suppose now the pastors and helpers got together; took a map and put down every home on it with the communion to which they are nominally connected, i. e., the Church to which they would turn when a funeral came; made a card-index of every family, listing all members and their ages and perhaps a little of their history, then when this was all made, these families be apportioned and visited by the pastor and his workers carrying the direct appeal to yield themselves to Christ and join His Church, making the people say "yes" or "no," while at the same time union meetings would be going on to which these people should be urged to come. How seldom this is done! How easy it is to do! How it seems the minister's real opportunity if not duty! What would happen if every community in the United States tried it in 1930? Read Dr. Weber's book and try it.

—Frederick Lynch.

### CEDAR CREST ALUMNAE SUPPORT A GREATER COLLEGE FOR WOMEN

#### Schuylkill Club a Step in Making Allentown Institution Known

With the formation of the Schuylkill Valley Club at Boyertown, Pa., on Sept. 7, another step was taken in the advancement of the progressive Cedar Crest College, which has grown from the days when President Curtis had only a tiny institution on his hands, with a single building located at the corner of Fourth and Turner Streets, Allentown. On Sept. 14 still another step was taken when the Scranton-Wilkes-Barre Club held its annual meeting under the direction of Margaret Lewis, who has made it a well known club in Lackawanna and Luzerne Counties. At this meeting, Mrs. Bruce MacIntosh, of Allentown, president of the Cedar Crest General Alumnae Association, spoke, complimenting the club on its work in raising funds and securing only the best students for Cedar Crest this year. Prof. John A. Tallmadge also explained to the graduates how they could still further the aims of the college. He said: "The greatness of a college depends partly upon the lives of the graduates after they have left the institution. The loyalty, the energy, and the interest of the Scranton Club is one of the outstanding achievements of Cedar Crest this year."

These two are but two of the clubs which have been working for Cedar Crest during the past year, making possible the record entering class of 75 members who became freshmen at the opening of the college, Wednesday morning, Sept. 18.

The New York City Club, for example, has been an active organization under the leadership of Mrs. J. O. Boyd, of White Plains, and the leadership of Miss Gladys Wade, of Summit, N. J. The Cedar Crest

Club of Central Pennsylvania under Elizabeth Frey, '26; the Philadelphia Junior Club directed by an Allentown girl, Dorothy Greenwald Davis; and the oldest of all, the Philadelphia Senior Club, have all made contributions. Mrs. Walter Scott's Philadelphia group, for example, has furnished thousands of dollars for the president's new home, the Alumnae Hall, and for other work of the college. Among Allentown clubs, the General Alumnae Association provides over \$1,000 a year as proceeds from the drama yearly. The work of this group, formerly under Mrs. L. L. Anewalt, and now under Mrs. MacIntosh, has been remarkably heroic. They have now over \$18,000 on hand for the construc-

tion of a new auditorium to be known as Alumnae Hall. The auxiliary under the able leadership of Miss Anna M. Grim has been working for years. The auxiliary, the alumnae association, and the Philadelphia club are presenting President and Mrs. Curtis with a trip to Europe to take place in the spring of next year.

### 120TH ANNIVERSARY OF CHRIST UNION CHURCH

The earliest settlers of Rush Township, Schuylkill County, Pa., followed the pioneer family of John Jacob Neifert, who first came to this section in 1799. He early

(Continued on page 23)

Christ Union  
Church,  
Rush Township,  
Schuylkill Co., Pa.

Rev. A. C.  
Thompson, D. D.,  
supply pastor



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PHILADELPHIA, PA., SEPTEMBER 26, 1929

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# Reformed Church - Messenger -

(FOUNDED IN 1827)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## EDITORIAL

### "BREATH-TAKING"

The clerk of a Protestant Episcopal Church in cultured Boston writes to the *Living Church* a solemn protest against "the act of a priest of our Church" in California in taking a part in a "union Communion service," as described in an article quoted by the *Boston Transcript* from the *Presbyterian Advance*, and written by that eminent preacher of the Pacific Coast, Dr. Robert Freeman. The *Living Church*, organ of the Anglo-Catholics in America, speaks of Dr. Freeman as "apparently a Presbyterian minister," and under the probably ironical title, "A 'Breath-Taking' Event," quotes the article thus:

"It was breath-taking," he writes, "to see the processional of the clergy in long, single file, followed by the serving laymen, marching from the vestry across the whole front of the Church. When they sat down, the ministers, divided only by the central table of the sacrament, faced the people, while the elders occupied the first pews and fronted the clergy. A Methodist led us in the Apostles' Creed and offered the invocation. The Christian pastor read our Lord's words on brotherhood in the form of an antiphon, the choir introducing balancing refrains. To the tune of Darwall we sang the Hymn of Unity, written for the Presbyterian General Assembly, and a Presbyterian delivered the Communion address. The most dramatic moment was reached, as one may well guess, when the Episcopal rector, kneeling on the floor before the Puritan table with his back to the people, as he would at his own altar, followed the impressive ritual of his Church, his voice carrying full to the farthest corner of the great assembly. Then he rose, and after his fashion, consecrated the elements of the holy memorial. 'The body of our Lord'—it was the voice of the pastor of the First Methodist Church taking up the strain, while he and our neighbor Congregationalist passed the plates of bread to the elders. Similarly two other pastors served the wine, another announced 'Blest Be the Tie,' and another rector from a nearby city pronounced the benediction. The occasion was deeply significant for all, and deeply impressive to those present."

It is evident that the *Living Church* agrees with the Boston critic in considering all this reprehensible, and

probably sacrilegious, in that the vested rights of the "one and only" Church entrusted with such authority, by grace of Henry the Eighth, are evidently compromised. The two rectors who thus departed from the faith are equally guilty for daring to participate in such pulpit and altar fellowship with mere denominationalists and sectarians. Of course, Dr. Freeman's account sounds inspiring to us, poor deluded fools that we are—we who have no inherent reason for practising ecclesiastical snobbery. And we might as well confess that we find it exceedingly difficult to believe that the Lord Jesus, the great Head of the true Church, would find fault with these Episcopalian rectors who acted in this matter just like Christians. In the long ago the Pharisees taunted Him with the charge, "*This Man receiveth sinners, and eateth with them!*" We say it was just like Jesus to do that; and our hearts sing with praise because our faith tells us He is willing to do that now.

\* \* \*

### THE PASSING OF A GREAT JEW

When a good man dies all mankind is poorer. The death of Louis Marshall, one of America's most eminent lawyers, is a loss not only to his Jewish kinsmen, but to good men of all races and creeds. Amid the crass materialism of his time, this great man had eternity in his heart and never failed to strike the spiritual note. With a keen prophetic insight he emphasized the importance of religious training as a bulwark of social order and was profoundly interested in the maintenance of public worship, the training of ministers, and regular attendance at Church and synagogue. He considered neglect of religion and the loss of reverence, "not only for God but also for law and decency," as an "*unmeasurable peril.*" We can ill afford the passing of such giants of faith in the supernatural and eternal, whose influence over their fellows is so wholesome and uplifting.

It is worthy of remembrance, also, that this foremost lawyer of the Jewish race put the full weight of his example behind the enforcement of the law and the Constitution of his country. Although not one of those who had favored the adoption of the 18th Amendment, Mr. Mar-

shall declared that, now that it is a part of our Constitution, it ought to be enforced "with all the vigor of which we are capable." Well might all men and women of his and other faiths heed the earnest plea made by Louis Marshall to those disposed to disregard the law, "*to sacrifice their tastes, natural though they may be, in behalf of our institutions.*" How solemn, how compelling, now that he has passed on, is this challenge from his heart: "Any man," he said, "who breaks the Prohibition statute upholds an evil example to every person acquainted with his act. The ignorant and the vicious are encouraged. Thus we have *the whole structure of the law brought into peril.*"

Let us pray for the coming of the day when all Americans shall so clearly see their duty—and perform it!

\* \* \*

### ARE OUR WOMEN UNAPPRECIATED?

A Boston professor, who hates publicity for himself (except on Sundays and weekdays) and who recently advised college boys to be snobs, has once more come to the front page with a lament that America is seriously lacking in the manly virtues because so large a percentage of our school teachers have been women. Bosh! We not only do not believe this, but we agree with the recent claim of Dorothy Thompson that "this high-pressure, over-active, power-worshipping, super-organized world desperately needs the nurturing, brooding qualities of women."

This writer just quoted, however, goes on to criticize American civilization because, alas, it "has so little use for the creative capacities which are essentially feminine." After living abroad since the World War, she says she returns home with the conviction that it is a question whether there were ever gathered together inside any frontier so many frustrated, uncreative women as are assembled today in the United States." Some of us, to be sure, had supposed that in no other nation were women so sincerely appreciated both for themselves and for the contribution they are so well equipped to make in every phase of human welfare. But Dorothy Thompson charges that in this favored land men blame women for not being more "womanly," but they "do not give more than the merest lip-service to womanly values." Shall we not examine ourselves and ask if this is really true? Have American men become as unchivalric as all that?

\* \* \*

### WHAT IS CHRISTIAN PATRIOTISM?

We hope you have not forgotten the urgent request of the MESSENGER of Sept. 12 to send us your definition of "Christian Patriotism" by Oct. 1. By co-operation in such ways we can increase the value of this journal to its readers; we can also obey the Scriptural injunction to "provoke one another unto good works." This particular point is one on which clear thinking is sorely needed.

If you have a satisfactory definition of what Patriotism should mean to a Christian, will you not contribute it to this Symposium, for the common good?

\* \* \*

### HELP IN TIME OF NEED

"By a careless walk he had prepared the way for the tempter, and this night, even, he had disregarded the warning voice and drifted recklessly onward. We walk of our own free will down the flowery path which we have ourselves decorated with garlands, and we murmur because we reach the fatal goal. But a sudden change came over the scene. The deadly glamor of the moonlight faded suddenly. The dayspring was at hand in the eastern sky. The rustling breeze was like a whisper from heaven that reminded him of his better self. The long past life of the happy days at Nuneham rushed into his mind: the sacramental Sundays, the repeated vows, the light of heaven in the soul, the kneeling forms in Little Gidding Chapel, the face of Mary Collett, the loveliness that blessed the earth where she walked, her death-bed, and her dying words. The revulsion of feeling, the rush of recollection and association, were too powerful for the flesh.

The reason and the affections rallied together, and trained into efficiency by past discipline, regained the mastery by a supreme effort. But the struggle was fierce; he was torn like the demon-haunted child in the Gospel story; but, as in that story, the demon was expelled."

This little story describing the terrible ordeal of temptation and a great, but simply wrought, deliverance is from "John Inglesant" by J. Henry Shorthouse, and is a helpful illustration of the Divine aid which is always at hand for human need and never nearer than when we need it most. God, Who made us, knoweth our frame and readeth our thoughts afar off. If others would know all about us, as our Heavenly Father does, they might hate us and despise us, or at least be indifferent to our desperate needs. But the joy and glory of our Christian faith is this: *God, Who knows us for just what we are, loves us anyhow, with an everlasting love that "will not let us go."*

*The Christian Endeavor World* well says: "God has a thousand ways of making us strong just when we are about to capitulate, and all of them simple, human-seeming ways, and none the less effectual because of that. It is not in vain that we learn in quiet hours of insight to fear and trust and love and obey Him. His love is a very tender thing, but it is masterful and strong. It insists upon saving the situation when to save the situation is to save the soul. Faith might be defined, therefore, as our reaction to the spiritual forces by which this dependable God acts upon us in His goodness and severity."

There have always been some who sought to blame their down-fall either upon God or upon some evil spirit, instead of assuming the blame themselves; but "the fault's not in our stars, but in ourselves, if we are underlings," and those who are honest will confess the truth of that great assurance of the Scriptures that "God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." One of the classic passages which we should often read and study is that found in James 1:12-15 (Moffat): "*Blessed is he who endures under trial; for when he has stood the test, he will gain the crown of life which is promised to all who love Him. Let no one who is tried by temptation say, 'My temptation comes from God'; God is incapable of being tempted by evil and He tempts no one. Everyone is tempted as he is beguiled and allured by his own desire; then Desire conceives and breeds Sin, while Sin matures and gives birth to Death.*"

\* \* \*

### "HALF WAY TO NOON"

This is the title of a new book of 198 pages which we are happy to commend. It is a series of "Chapel Talks" delivered by President Carl Gregg Doney of Willamette University before the faculty and students of that institution. Many say that no task is more difficult than to give helpful and acceptable talks on religion to the "blase and often unteachable college boys and girls of our self-sufficient era," but the report comes that it does not seem difficult to maintain daily chapel services at Willamette, which the students generally appreciate. The answer is probably found in Dr. Doney's personality and in his genius for straightforward, practical messages such as young people are bound to find both profitable and interesting. He says: "The procession of students who have listened to me for 20 years has been amazingly kind, contradicting the popularized notion that chapel is a survival of the thumbscrew." All of which leads us to conclude that the style and content of these talks in a college chapel are well worth studying. If you can "get across" what you have to say to an audience like that, the likelihood is that you can hold any audiences anywhere. Our thanks are due to Dr. Doney for giving us such a suggestive illustration of how to do it. (The Abingdon Press, \$1.50.)

\* \* \*

### HONORING ROBERT RAIKES

We are reminded how in a little cottage of Gloucester, England, 150 years ago, there was launched *one of the*

*greatest youth movements of history*—"a quiet meeting at a round table destined to be of more far-reaching influence than the Children's Crusade." It was the first organized Protestant Sunday School—a daring social venture of Robert Raikes, an obscure editor of Gloucester, who, in 1780, organized the little class which was the beginning of one of the largest and most powerful organizations in the world.

Extensive preparations are under way to celebrate the sesqui-centennial of the founding of that first Sunday School, next June, and delegates from three continents will gather in Toronto, Canada, to do honor to Robert Raikes, in a ceremony of dedication of a great bronze statue of that famous layman. At the same time, a similar heroic statue will be erected and dedicated at Gloucester near the site of the historic dwelling in which the first Sunday School was held. Both statues are in replica of the now famous one which stands guard over the Thames on the embankment of Victoria Gardens, London, and which was erected 50 years ago as a gift from the school children of England. It is certainly fitting that scholars, religious teachers, students and laymen from all over the world should gather in Toronto next June to do honor to Robert Raikes, on the occasion of the Convention of the International Council of Religious Education.

The Toronto statue is the gift of J. L. Kraft, the noted philanthropist, who is Treasurer of the International Council and, though a native of Canada, is now Superintendent of a large Sunday School in Chicago. By vote of the City Council, the City of Toronto will furnish the site for the statue and the base, and care for it in perpetuity.

It is worth while to recall that the first Sunday School in Gloucester numbered less than a score of boys. Some time later girls also were admitted. *Today the membership of the Sunday Schools of the world numbers more than 30 millions.* It is true to say that the organization is taken so much as a matter of course and plays so vital a part of the education of youth, that its beginnings are not always considered. The Protestant Sunday School as it exists today was first established on the continent of North America by the Church of England, in Halifax, Canada, in 1783, and it was in 1790, in our own city of Philadelphia, that the first Sunday School in our own country was started, when thirteen persons met to organize the movement.

\* \* \*

### MAGNIFY THE FALL MEETINGS

Commenting a few years ago on the title of the MESSENGER editorial, *Ingrown Orthodoxy*, a prominent pastor of a sister denomination said to the Editor: "I liked that title, because it described so well the disease of about half of my official Board, whose bad example is handicapping the work of my congregation so grievously." When asked to describe what he meant, this pastor explained: "Well, you see, we use duplex envelopes marked on one side: '*For ourselves*', and on the other side, '*For others*'. Five of my Church officers contribute generously in the first of these; they are ready and willing to give largely in order, as they put it, to keep our congregation on the map; but they give nothing for benevolence and openly proclaim their opinion that the money contributed by our people should be kept at home and used for our own benefit. I cannot help describing their malady as ingrown orthodoxy." It was of course a rather unusual use of that phrase, but more than one pastor has learned how such an example, on the part of influential members, infects some Churches and fosters a short-sighted and selfish policy.

By the recommendation of General Synod, the practice of holding Fall meetings of the Classes is already well established and bids fair to become a universal practice. The idea as promulgated is that hereafter the Spring meetings are to be concerned chiefly with local congregational affairs, while the Fall meetings are to be concerned with the Kingdom tasks—the world-wide work of the Church as a whole. In other words, the purpose of the two meet-

ings may be quite aptly described by the complementary headings on the duplex envelope: For ourselves (Spring meeting); For others (Fall meeting).

At the significant and most encouraging meeting of the Missionary and Stewardship Committees of our Church in Harrisburg, Pa., Sept. 18-19 (the best attended and most representative gathering of the sort we have ever had in our Church) a number lamented the fact that the attendance at the Fall meetings of their Classes has been entirely too small. Surely the time is at hand to remedy that grave defect. Shall it be said of the spiritual leadership of the denomination that their interest in local congregational affairs is keen, but in reference to the preaching, teaching and healing ministries of the Church at large their interest is negligible? Are our pastors and elders suffering from such "ingrown orthodoxy" as that? We surely hope not. This is the time to magnify the importance of these strategic Fall meetings. Help to make the Fall meeting of *your* Classis count mightily for the Master's work.

\* \* \*

## *The Parables of Safed the Sage*

### THE PARABLE OF THE HORSE AND THE POPCORN

Once upon a time there was an Horse; and that much of this story is true, for that was in the days before the Automobile. And the residue of the story I tell as I heard it, but whether it be true or not I will not affirm. And this Horse jumped over the Fence and found himself in a Corn Field. And the Corn that grew in that Field was Popcorn. And it was a Very Hot Day. And the Corn Popped in the Heat. And the horse saw the ground white with the Popped Corn. And he thought that it was Snow. And he laid him down in the Popcorn and Froze to Death.

And if I shall be told that no Horse was ever such a Fool, but that even the most Logickal of Horses would have had too much Horse-sense for that, I answer that if no horse could be such a Fool, then I am certain there have been men of whom this might have been true. For there be men who have so much Logick that they have No Horse Sense.

And concerning such men and their theories did a Prophet whose name was Holmes write of the One Hoss Shay that was built upon the Logickal Principle that if a Shay be constructed that no Part is any Weaker than any other part, it can never break. And what he had in mind was a certain form of Theology that was dominant in his own time, which was so Logickal that it could not be attacked in any one part, but which in due time went to pieces all in an Heap.

But that form of Logick doth apply quite as well unto some of the Science of this day, and very much more certainly doth it appear in some of the Metaphysicks of this day, than in the Theology of the day of Oliver Wendell Holmes.

Now it might be that if an Horse were to discover the ground about him to be white, and if he could assure himself that the whiteness was that of the Snow, he might find Logickal Justification for freezing to death upon so Hot a day that it could Pop Corn. But it were better for him to Bite it first, and possibly he would find it advisable to Feed rather than Freeze.

Now in the days when I was in Colledge, I had to learn Logick from the Book of Archbishop Whateley, and it was No Joke. But I have endeavoured never to permit my Logick to get the better of my Common Sense. And if in this One Particular, men who are otherwise wiser than I could be as wise as I, half the systems of Theology and Two-thirds of the systems of Metaphysicks that afflict Humanity would go to the scrap-heap before Sundown.

# The Ideal Student and the Ideal College\*

By PRESIDENT GEORGE L. OMWAKE, LL. D.

Two remarks by philanthropists, both patrons of learning, will serve to challenge our thought as we meet here tonight formally to inaugurate another year of college work. The first to which I shall refer opens up the question of merit among students; the second, of merit among institutions. You who constitute the student body have chosen this college from among several hundred colleges of equal standing in the United States. This is a challenging fact. It may be that there are as many different reasons for this choice as there are different students enrolled in the institution. To have all of these reasons explicitly stated would be interesting and profitable. The determinants of your choice might not all point to college ideals, yet it is reasonable to presume that there has been some vision, some far-flung creation of the imagination—partly a dream, partly a conviction, inarticulate, yet real and intimately your own—a vision of the college in which, among all others, you will fashion your life and prepare for your career. The remark of the philanthropist will give us a point of departure for the discussion of this ideal.

But while you have been choosing your college, the college has also been choosing you. In a sense you are a body of picked young men and young women. Why have you been admitted to the halls of this college and others rejected? It would be equally interesting to call the roll on this point and let the college answer in every case. Like the reasons you might give for having chosen Ursinus, the reasons the College might give for having chosen you would also be varied, for many qualities must be taken into account in selecting matriculants from among the candidates for admission. The College has a vision of the student it would most welcome. On this side of the case also, we have a statement by a discriminating benefactor of colleges that will serve to start the discussion.

Let us give attention first, to the ideal student. The gentleman whom I will quote is interested in institutions of learning only because of his interest in humanity. He looks beyond the campus to the homes—to the on-coming youth out of whom the leadership of the future is to be moulded. What kind of students will he help? Only those who help themselves. "Do you have many students who are supporting themselves in college? That is the only kind I care to help." There is a deep-lying ideal here. In it one envisions the ambitions of youth silhouetted as sunlit mountain peaks against an inky sky. Few things are more inspiring in this world with its many unfulfilled promises, its disappointments and defeats than the hope which springs eternal in the breast of youth. Here human ambition is at its best. In its pristine light the shades of pessimism are put to flight, and life takes on the glory of the morning. In this we have an element in human life which is of great value. There have been epochs and ages in the past when life has been dominated by the spirit of youth and these have always been times in which civilization has arisen to new heights. It is by reason of this unblighted hope in the breast of youth that colleges are institutions of progress. Education in its methods and processes is naturally conservative, but youth itself forges ahead, its hopes and ambitions seek new heights. That college does well which cherishes these forces. They need only guidance, not restraint. We have made choice of you as students for our college because of

your ambition. In considering you as candidates we have been holding interviews, looking over examination papers, certificates and testimonials, but these are interesting only as they reflect your possibilities. In them we read your future rather than your past. We have admitted you as students because we believe you have a high ambition in life and that you have those abilities which under proper cultivation, will enable you to attain your ideals.

But in the self-supporting student we have another ideal which is characteristic of all true students, namely, the ideal of **effort**. Consideration of this ideal brings us into the realm of the human will. Man is justly proud of his will. Out of it springs all human achievement. By it he is measured in terms of his activity. Well directed, efficient effort wins applause; foolish or useless effort brings condemnation. It is expected that a college course will give a student well-balanced judgment. His intellectual and emotional training will give reasoned direction and control to

essential to the success of every student. To all of you, young men and young women of Ursinus, to those advanced in your course as well as to those just beginning, let me emphasize the importance of a high ideal. Cherish within you the hope for the future. With some of you this hope is just taking form. It will do you good to reflect upon it; to talk confidentially about it with others and to accept advice from those whose judgment you respect. A definite aim and an ambition to attain it, will give point to all your college work. It will fill every subject of study with new interest and turn what otherwise might be mere drudgery into delightful tasks. Next, I suggest that you get into the swing of the hard-working student. Learn how to do without much ado. Arrange your duties for each day and budget your time. Employ your energies economically and become men and women of capacity. Thirdly, let your better nature preside over your activities. Give your conscience free play. Disdain bluff and deceit. Let the foundation of your knowledge and your character be rigid honesty. Relate all your efforts to something beyond and bigger than yourself. In body and soul be actuated by true moral purpose.

The second philanthropist whom I quote was speaking of the colleges to which he had made contributions. He remarked that they are all Christian colleges and added, "The Christian college is the only kind I care to help." The Christian college is the ideal for this benefactor. Let us see if it does not embody the elements that make it the ideal for all.

In the first place, there are no merits pertaining to any other kind of college which the Christian college may not have also. Has any college a faculty of good teachers? A Christian college may have good teachers also. Has any college adequate equipment? A Christian college may have the same. Has any college a comprehensive curriculum? A Christian college may be equally comprehensive in its scope. Has any college liberty to pursue the truth? A Christian college cannot do otherwise and still be Christian.

We may then seek our ideal in the virtues which a college will have only when it is Christian. What are the characteristics that differentiate a Christian from a non-Christian college? These would be easy to find if there were such a thing as a completely or perfectly Christian college. But a college, like Saint Paul, must "count itself not as having attained." However, a Christian college will "press forward," using again the phrase of Paul; that is, it will face the right direction, and will press toward the "high calling of God in Christ Jesus," which Paul rightly refers to as a "prize"—something to be striven for. However well or poorly it succeeds, a Christian college recognizes in the person and teachings of Jesus Christ the ideal for human life. Its aim is "to enshrine the spirit of Christ in the heart and to express the purpose of Christ in conduct." Its attitude toward the Christian religion is not one of cold indifference. It does not regard Christianity merely as a body of phenomena to be scientifically studied. It may do that, but beyond and above the mere making of a scientific analysis, it recognizes in Christ the supreme manifestation in human life of the Divine Spirit—not merely a figure in past history, but a living and life-giving power that is not encompassed in either time or space, and is therefore, ever present in the realm of spiritual reality.

The aim of the Christian college is to lay hold of this eternal and immeasurable power as a dynamic in the educational process. When rightly apprehended, the

## CREED AND DEED

What care I for caste or creed?  
It is the deed, it is the deed;  
What for class or what for clan?  
It is the man, it is the man;  
Heirs of love, and joy, and woe,  
Who is high, and who is low?  
Mountain, valley, sky, and sea,  
All are for humanity.

What care I for robe or stole?  
It is the soul, it is the soul;  
What for crown, and what for crest?  
It is the heart within the breast;  
It is the faith, it is the hope,  
It is the struggle up the slope,  
It is the brain and eye to see,  
One God and one humanity.

—Robert Loveman.

his will. Other things being equal, he should make fewer mistakes than the person of less education. His real usefulness will depend upon his devotion to effort. No wonder the world was impressed by Theodore Roosevelt's advocacy of the strenuous life! In the copy-book motto of our childhood—"Try, try again, you'll succeed at last" and in the "Labor omnia vincit" of later school days, we have the popular view as to the rewards of effort.

Another trait entering into the ideal and exemplified conspicuously in the self-supporting student is that of **moral purpose**. Most self-help students are actuated by high motives. The sacrifices and struggles necessary to get an education create in considerable degree the frame of mind in which the student pursues his course. It is serious business. Bluff and sham are foreign to his mode of work. A college made up largely of students dependent wholly or in part upon their own resources has a decided advantage educationally over the so-called rich men's colleges. The presence of considerable numbers of this type of student raises the general standard of thoroughness, and the institution turns out a larger proportion of genuine scholars. We could present a long list of graduates of Ursinus who, except as they helped themselves, could never have gone through college, and who today are distinguished in many fields of service.

These ideals—ambition, effort and moral purpose—are universal in nature and application. While the self-supporting student has been cited for their exemplification, they are found in others as well and are

\*Address delivered at the opening of the Sixtieth Academic Year of Ursinus College.

Divine Spirit as revealed in Christ provides a norm or measure by which experience may be evaluated; it illuminates the pathway of the seeker after truth; it ennobles intellectual achievement, and it secures genuine freedom to the scholar. The nearer man gets to God the larger his spiritual liberty becomes. Were he identical with God, there would be no bounds to his freedom.

This is no mean or negligible advantage.

The college which is Christian in fact, and not merely in name, may indeed possess all the merits of any other college and have in addition the advantage of the larger liberty, the light and inspiration of the most magnificent of all religious ideals, and to the extent of its capacity in faith and experience, may have access to Divine power for the exercise of its educational functions.

In the two ideals of the self-supporting

student and the Christian college, we have here at Ursinus something that should not only command the generous support of discriminating benefactors, but something whose immediate value for us as workers in the institution should be fully recognized. Ambition, effort and moral purpose in the student find their highest challenge in the Christian ideal and their most sure rewards under the benign influence of a college devoted to this ideal.

## Moral Adventure

By Burnett Hillman Streeter. New York: The Macmillan Company

Reviewed by J. A. MACCALLUM

Without exaggeration it may be said that Canon Streeter stands in the forefront of theological thinkers in the present English-speaking world. He takes his place easily with such leaders and teachers as Bishop Gore, Archbishop Temple, and Dean Inge. None of these men surpasses him and perhaps none equals him in knowledge of what is going on in the realms of science and particularly in psychology. This enables him to face the problems raised by our changing morality with sympathy and insight, while on the other hand, his thorough understanding of human nature supported by his profound theological scholarship enables him to avoid eccentricity and to retain his poise and precision of judgment in dealing with the most explosive questions.

The three essays which compose this volume of 132 pages are reprinted from a previous work entitled "Adventure," because many friends urged upon him that the practical difficulties of living in an age of everchanging ideas are keenly felt, more especially among the younger generation, in circles where there is no great interest in the other questions discussed in the longer work.

In the first essay, which is called *In Search of a Morality*, the author begins by admitting that "the medieval idea of Hell is both ridiculous and immoral." . . . The traditional idea of Hell is one which must either cow or incite to mockery—and neither of these reactions produces a state of mind likely to be morally creative. . . . Hell is a mythological conception of so gross a character that to preach it today is to distract attention from the really vital truth to which in a barbaric age it did give crude expression."

Basing his discussion on this premise, Canon Streeter argues effectively for a Christian ethic in which the animating motive is not fear or the wish to escape

from punishment but the desire to do right because it is right and therefore in harmony with the essential law of one's own being. This is what makes life a true adventure and fills it with a joy that mere escape from danger could never yield. "Adventure becomes, then, a hunger and thirst after righteousness—social and individual."

The second essay is entitled *Code and Experiment* and raises the question, What is morality? We cannot co-operate with others unless there are rules which all observe. This alone makes society possible; otherwise there would be anarchy. But morality which has the tang of adventure goes much farther than observing the code. "Morality 'plays the game' in the sense of regarding its rules, not as restrictions to be if possible 'got around,' but as being, like the canons of an art, the expression of principles designed to make the game from the sporting standpoint a 'good' game."

Obviously the adventurer has to travel beyond mere conventionality and thus within limits experiment is necessary, otherwise human society could never transcend the uniformity and the efficiency of the ants or bees. But Canon Streeter throws reasonable restrictions around this experimentation. In science "the experiment of an ignoramus is more likely to blow up the laboratory than to further research." In like manner no one has any right to suggest any changes in morals who has not taken the pains to master all the details of the subject so that he knows the value as well as the inadequacy of the standards that he aims to supplant.

It is, however, when we come to the third part of the book that Canon Streeter makes his most striking and original contribution. Here he treats a subject that is rarely handled with either insight or candor, namely the perplexing problem

of sex. Commenting upon this section of the book the "London Spectator" has given Canon Streeter high praise in the words: "The ethics of sex have seldom been more boldly or wisely handled." Yet the author's fairness towards the advocates of new and more liberal standards in the relations of the sexes, with whom he fundamentally disagrees, is shown in the following modest acknowledgment: "The difficulties of the subject are so great that I frankly admit I should willingly have passed it over, had it not been, in effect, to decline an adventure which the title of this essay seemed to impose upon its writer. . . . What is called in astronomy 'the personal equation of the observer' is a source of error which necessitates a large, but here unfortunately not exactly measurable, amount of correction of all observations which are concerned with sex."

But notwithstanding the modesty of this admission the argument that follows it in favor of monogamy on both personal and social grounds is compelling. Canon Streeter is not speaking as a Puritan apologist and yet no Puritan could demand more austere standards between the sexes. Those who have been disturbed by any of the panaceas offered by sociological quacks, varying from promiscuity to "companionate marriage," will find in this argument an answer to every loose suggestion and every attempt to justify the decadent standards that are now seeking to pass as respectable. There is no trace of hysteria and no undue emotion in the presentation of the author's plea for that measure of renunciation which is essential to a strict monogamy. If this seems too hard he counters: "A morality which has lost all austerity has lost its cutting edge." This little book is to be unqualifiedly commended to any one who wishes to think through this difficult question and to reach the right goal.

## Justice Outraged and No Peace In Sight

By RICHARD C. SCHIEDT

(The author of this outspoken document takes, of course, sole responsibility both for its form and contents. He writes from a deep conviction that the Churches should know what he believes to be the truth, and should in consequence demand a just revision of existing treaties)

The revisionist literature dealing with the war-guilt question has become so voluminous that even the most inveterate defender of the Versailles Treaty must feel dubious as to the infallibility of that document. For, never before in the history of the world have so many eminent students of history and men of affairs, representing practically all the civilized nations of the earth, attacked a solemn compact of peace and demanded its revision as is, at present, the case with the treaties of peace

that ended the world's greatest calamity. There is a general feeling abroad that a great wrong has been committed which should be righted, in order to clear the moral atmosphere of the world and to secure an abiding peace.

The chief cause of the movements and migration of nations as well as of conflicts among races has, in the ultimate analysis, been the price of bread. When Abraham left Ur in Chaldee, he was in search of land, where he could find better

and cheaper bread than his home land afforded; when the Macedonian mountains no longer furnished sufficient sustenance for Alexander's warriors he fell upon the people in the plains below in search for better and cheaper bread. The Aeolians migrated from the less fertile lands of the northern part of Greece to Western Asia, the land of milk and honey, giving rise to the long drawnout Trojan war, and, in turn, Aeneas migrated to Latium in sunny Italy, the starting point of the mighty

Roman empire. The same motive incited the Germanic tribes to leave their dismal northern homes for warmer climes and more fertile fields, while Rome was ever on the lookout for new colonies in rich agricultural regions.

The story of Great Britain's colonial policy and its world-wide exploitation of primitive races tells of the most ruthless methods employed in the search for more, better and cheaper bread, and other nations followed in their footsteps. We too expanded in the direction of a greater abundance of bread. I used to think and to preach that the United States never waged an unrighteous war, that in foreign conflicts she always took the part of the underdog and favored arbitration rather than the appeal to arms. Inspired by this lofty idealism, I made a series of patriotic addresses during the Spanish-American war which seemed to meet with much favor. However, one night, after one of these addresses before a very large gathering in Easton, Pa., I was accosted by a gentleman, a stranger to me, who very warmly endorsed my manner and matter of presentation, saying, "This is the proper way to speak to the masses in war time, but let me tell you a secret: I am from Wall Street; this is our little war; we got tired of having our investments spoiled by the never-ceasing revolutions in the neighboring Spanish colonies and insisted that our government put a stop to them. But you keep on speaking to the people as you did tonight. It will help us greatly." "I'll be hanged if I do," was my reply, for I was shocked beyond description when my naive trust in the integrity of our government was thus ruthlessly destroyed.

I never recovered from this shock; for, in studying our previous wars, I discovered that the law of self-preservation, the search for more abundant bread, constituted the ultimate cause of all of them. And when the World War broke out in August of 1914, my scepticism was doubly confirmed. I was sojourning at the time in Ocean City. The extremely sensational reports of the Metropolitan newspapers described the German armies as being overwhelmed, routed and captured wholesale by the Belgians, i. e., the leading American dailies were outspokenly anti-German from the beginning. I expressed my surprise at this breach of neutrality to a gentleman from the financial centers of New York, who was introduced to me during my perambulations on the boardwalk. "We have nothing against the German people," he replied, "but they are our most formidable competitors in the markets of the world, and we must see to it that they are defeated." Do not these words echo those of the notorious editorial which appeared in the "London Saturday Review" of September, 1897? . . . "Germany competes with us in every corner of the globe . . . if it were extinguished tomorrow the day after tomorrow there is not an Englishman in the world who would not be the richer . . . therefore, Germany must be destroyed."

Fifteen years have passed since the world's most disastrous catastrophe was inaugurated and ten years since Germany was officially charged with the sole authorship of this catastrophe, according to paragraph 231 of the Versailles Treaty. For this reason and for it alone, as vouchsafed by Lloyd George, the most stupendously exacting conditions of peace were forced upon helpless Germany. Today all the revisionists in all the countries concerned agree that this charge cannot be sustained, but both the Dawes Plan and the more recent Young Plan of Reparations are based upon the unchanged text of the outrageous treaty. And the war still continues, although the most eminent and reliable revisionists have furnished absolute documentary evidence that certain Russian and French statesmen initiated the conflict with Germany, the former to gain Constantinople and the Straits, the latter to

regain Alsace-Lorraine with its rich iron ore mines, i. e., in both cases to obtain more abundant and cheaper bread. Izvolski, the Russian Foreign Minister, and later Ambassador in France, and Poincare, elected President of the French Republic in 1913, were the two chief conspirators in this sinister pact, the latter capitulating during his visit to St. Petersburg in 1912 to the diabolical suggestions of the former. On November 17, 1912, Poincare, then Premier of France, informed Izvolski that, if a crisis broke out in the Balkans, which would bring in Russia against Austria, and Germany would follow to protect Austria, in this event, France would most certainly aid Russia and fulfill all the terms of the Franco-Russian alliance. At the same time Grey pledged British naval support and by implication that of the military force to France. The murder at Sarajewo furnished the crisis and the occasion for carrying out this nefarious compact.

### CARRY ON

**This world needs the leader who, afire  
With eagerness, will lift the banner high,  
And, riding on, enthuse men with desire  
To join the fray, to do their best or die!**

**But what could daring battle-leaders do  
Were there no band of soldiers in the rear  
To follow up, and fight the battle through,  
Nor hesitate to question or to fear?**

**For where a leader goes, must follow men  
Of plucky heart, willing to do their share,  
Obey commands, and carry on, and then  
With him the hardships of the struggle bear.**

**A Leader came to us, 'twas years ago,  
He fired our souls with zeal, and then was gone;  
But ere He went, commanded us to go  
And do His work—so we must CARRY ON!**

—Grace H. Poffenberger.

The best book on the appearance and nature of the newer material out of which the revisionist view of the war guilt has been constructed is George Peabody Gooch's "Recent Revelations of European Diplomacy." Without mentioning the numerous authoritative monographs on special aspects of the causes of the World War I may refer to the well known works of Professors Barnes and Fay, of Smith College, the books of Fabre-Luce, Marguerite, Morhad, Pevet and Renouvin in France; of Barbagollo and Lambroso in Italy; of Dickinson, Morel and Gooch in England; of Ewart in Canada; of Judge Bausman in Seattle; of ex-Senator Robert Owen, of Oklahoma, and others. The most recent criticisms of Professor Fay's two-volume work "Origins of the World War," offered by Mr. H. A. Gibbons in *Current History* (December, 1928); by M. Pierre Renouvin in *Foreign Affairs* (April, 1929); by H. Kanner in *Der Krieg*, and by Professor Bernadotte E. Schmidt in the "Saturday Review of Literature" (March 3, 1929), and in the *Journal of Modern History* (Vol. 1, No. 1) have not invalidated a single one of Professor Fay's theses. As a matter of fact, none of the pro-Entente writers has bothered to examine Fay's work carefully, as their loose statements sufficiently show; they furthermore rely on old propaganda stories, without properly considering the new documents that have been published.

It has therefore been established beyond the shadow of a doubt that the Russian-French-English conspiracy was the chief formative force in bringing about the World War, while Germany's sole share

in the war guilt was not so much her outspoken and sometimes ill-judged diplomacy, as rather her marvelous progress in almost all spheres of life and learning. She had outstripped old England in all domains of civilization and culture, in literature, in music, painting and sculpture, in trade and industry. In 1907 her exports had risen to over nine and one-half billion marks, the import to nearly seven and one-half billions. While the entire trade of England had increased from 1890 to 1907 from fifteen to twenty-three billions, that of Germany rose from eight to seventeen billions. In 1914 the entire British trade still exceeded that of France by 100 per cent and that of the United States by 70 per cent, and that of Germany only by 40 per cent. Hence the alarm and fear in England. Germany must be curbed, otherwise the bread supply of the world might come entirely under her control. In theory, England as well as America are vigorously upholding the message of the great Nazarene, that man does not live by bread alone, but by every word that proceedeth out of the mouth of God, but in practice bread is considered the more important.

And so it happened that the murder of Archduke Francis Ferdinand and his wife was not atoned but approved, and the injured Austro-Hungarian empire was not supported in her grievance but senselessly dismembered and destroyed, while upon her ally Germany the most revolting conditions of peace were imposed and justice was outraged as it never had been in the history of the world. The Triple Conspiracy met ignominious defeat at the very start and, therefore, found it necessary to drag 28 additional nations, including the United States of America, into the holocaust, making them co-defendants in the murder of Sarajewo, and accomplices in the crimes of Versailles and Trianon.

The German edition of the Versailles Treaty is a post octavo volume of 240 pages and the English and French editions are correspondingly voluminous. The bulkiness of this document is, no doubt, the chief reason why it is still unknown; for, the great mass of the modern intelligentsia is too busily engaged in the struggle for "Panem et Circenses" to find time for reading serious literature. Moreover, a vast number of people are utterly indifferent towards the great issues that concern the general welfare of humanity. They do not want to be disturbed by disagreeable problems of their neighbors, although they consider themselves very good Christians, advocating on sundry festive days the brotherhood and solidarity of man. And then there are the propagandists who do NOT WANT to know the truth, for it would reveal the gigantic lies which they helped to spread during the hectic days of the war. Hence, the complaisant persistency of the Entente Allies in ignoring the demands for revision. But no Reparation Plan, however skillfully worked out, will bring peace and contentment to mankind, until and unless the Peace Treaties, terminating the World War, are revoked or revised.

The very Introduction of the Versailles Treaty contains a falsification of facts by proclaiming the declaration of war on the part of Germany and Austria as the "Origin" of the war. This is further emphasized in article 231 of the main text which states that the war was forced upon the Allies by "the attack of Germany and her Allies." This is climaxed by the demand of article 227, that Emperor William be indicted, on the basis of the most sublime principles of international law, for the grave violation of the international code of ethics and the sanctity of treaties. A bombast of phrases, like charity, often hides conveniently a multitude of sins.

The Treaty of Versailles robs Germany of 45,000 square miles of territory with more than seven million inhabitants, and in addition of 1.87 million square miles of

colonial territory with thirteen million inhabitants. Germany is forbidden to maintain either troops or military organizations of any kind on the left side of the Rhine, and the same condition is to be observed within a zone of thirty miles in width along the right side of the Rhine. A similar arrangement or agreement will be made in the future for the whole Eastern frontier of Germany, so that all her frontiers are freely exposed, at all times, to the arbitrary attack of her neighbors, since article 100 expressly prescribes that the small German army of mercenaries is to be maintained solely for keeping order within German territory and for police purposes along the frontiers. Furthermore, the whole German navy with the exception of a few antiquated cruisers and in addition the whole merchant marine of more than 2,500 tonnage had to be surrendered. To cap the climax all the German private property in foreign countries as well as all the German submarine cables and all the valuable German patents were confiscated, many millions of heads of cattle and other live stock of a definite age and sex, varying from thoroughbred stallions to bee-hives and fish fry were to be delivered. Besides, there are no longer any purely German rivers of importance except the Weser. The Rhine, the Elbe, the Oder, the Memel and the Danube have been declared international domain, and not only the rivers themselves, but also whole river systems including all the branches which can be counted as a unit. International committees, in which the Germans represent a minority, determine their management, and Germany has to furnish in addition all sorts of boats, haulers, and material of every kind which the enemy needed to utilize these river plains. It is, of course, self-understood that the German railroads and navigations have to grant to the allied seaports the same tariff reductions as they do to German or neutral ports.

Even the air is not free, for the Allies are permitted to fly over German territory as they please, subject only to such restrictions as are prescribed for the Germans themselves. Likewise have the Allies the right to establish consulates of all kinds wherever they find it advantageous, and Germany is compelled to recognize them and to grant them exequatur. Hence there are, for obvious reasons, Polish consuls in the smallest town of East Prussia and French consuls in western towns, while

German consulates are only permitted in places assigned to them by the good graces of the enemies who do not care a straw for international law.

One of the most harrowing chapters is chapter VIII, headed "Restitution," and introduced by article 231, charging Germany with the sole guilt of having forced the war upon the Allies. It consists of seven appendices and some seventy articles, enumerating in minute detail and with a fiendish spirit, worthy of a Clemenceau, the burdens and obligations imposed upon the conquered enemy. Nevertheless, article 233 expressly states that Germany's whole indebtedness is to be liquidated within the space of thirty years, beginning on May 1, 1921, a provision which is entirely disregarded by the recent Young Plan of Reparations according to which Germany is to be enslaved for the next fifty-eight years. And this in spite of the declaration of Lloyd George, made on the ninth of May, 1921: "For the Allies the German responsibility for the war is fundamental. It is the base upon which the structure of the Treaty has been erected, and if this acknowledgment is refuted or relinquished, the Treaty is null and void." Lloyd George has long since refuted this acknowledgment by stating: "No one wanted this war. We all stumbled into it." Moreover, all the revisionists have absolved Germany from the sole responsibility of the war. Why, then, is the Versailles Treaty not revoked? Chiefly, because a deliberately falsified document will expose and forever disgrace its authors.

Furthermore, the age-old struggle of the French for the control and eventual possession of the Rhineland is to be indefinitely continued, and the Hague Conference is only one of the acts in the great drama which bears the title of this struggle. The Treaty of Verdun definitely settled the frontier question between France and Germany in the year 843, but France never accepted this settlement. Within the last 400 years French troops have invaded Rhenish territory 80 times; 1,200 cities, towns and villages were completely destroyed by those barbarous Gauls whom Caesar described and conquered, and who were later controlled and subdued by the Franks and the Visigoths. But having, during the last four centuries, entirely consumed and squandered, in wars and revolutions, the Roman and Germanic substance,

they now throw themselves with the vindictiveness of subjugated, inferior races, and the blood thirstiness of rebarbarized Celts upon their neighbor, in order to rob him, with the help of a score or more of larger and smaller powers, of his richest patrimony. The Rhine shall feed them, the Rhine shall clothe them, the Rhine shall be their slave; it is a life and death struggle for more abundant and cheaper bread.

In 1915, M. Jacques Bainville published a book entitled "Histoire de deux Peuples," in which he describes with brutal frankness the manner and methods employed by France, throughout the centuries, in the wars she waged for the possession of the Rhine, always using the same sinister means to reach the same unswerving aim. "Since they wanted to spare French blood the hereditary guardians of our security had to take advantage of all the circumstances that would aid them, without risking too much, in disarming the German Colossus, in causing internal dissensions and in diverting his attention." Of the Treaties of 1648 the author says: "The king of France will exploit the reign of anarchy in Germany and see to it that the system established by the Peace of Westphalia is not changed. The French king has reserved unto himself the guarantee of the Treaties of 1648. These Treaties were declared by him to be inviolable; their highest achievement was perhaps the fact that the Germans were the first ones to ratify them."

History repeats itself. As France was then the chief supporter of the European order created by the Peace of Westphalia, so it is today insisting upon the inviolability of the Treaty of Versailles. But shall justice be forever outraged and peace be forever banished from the haunts of men, or should drastic measures be employed to bring about the much desired relief? Although we as a people did not ratify the Versailles Treaty, our uncalled-for entrance into the World War enabled the Allies to dictate those monstrous conditions. We are, therefore, in honor bound to demand a revocation of the Treaties of Versailles and of Trianon and to hail with delight Senator Shipstead's Resolution, known as Number 242, which is now before the United States Senate, demanding the amendment or annulment of article 231 of the Versailles Treaty.

And what are the Churches going to do about it?

## The Opportunities of the Country Church

By A. WELSH, Lancaster Theological Seminary

The tremendous advance of rural secular education and the familiar contact of rural inhabitants with their cousin city dwellers has burrowed deep and serious inroads in the country Church. The fact that this intellectual stride has occurred is to be hailed with delight, but the fact that the Church has lost or might lose its ancient prestige must be viewed with honest fear and trembling.

There is no first cause why this decadence should exist. There is no doubt that the Church has lost some of its early power, but this is due to a purely natural cause which may be overcome if approached in the proper manner;—in short the rural Church must keep pace with the times; she must meet the ever increasing demands imposed upon her by a world which is ever moving onward and upward, and she must meet education with education, new problems with new methods. At present no one may validly consider lightly the problems and with them the opportunities of this organized religious body. But it must be realized that difficulty denotes opportunity. A stagnant body of water presents neither problem nor oppor-

tunity and consequently gets no where. There is now a healthy condition to remedy and our opportunities in this regard lay in the problems themselves.

The first of these is **education**. Secular effort in this department have outstepped the Church. The country dwellers who were formerly governed and guided by superstitious fear and ignorance have thrown off this yoke of bondage and stripped the Church of its method of domination. The Church must change its policy. Its opportunity in this respect is augmented because of the more highly developed mind with which it has to deal. The historical critical view of the Bible is at the disposal of the country Church pastor; a new outlook may be propounded and followed which will make religion once more commensurate with secular education.

**Social activities** must needs be changed. Man is a gregarious being. The Church may still be the center of country life. But the magnet will have to be altered. The city dweller seeks the Y. M. C. A., where he spends an evening in pleasant enjoyment. The Church of the rural dis-

tricts is the social center, the Y. M. C. A. of the farmers. Modern equipment, new stimuli must be employed as an impetus to the social soul. Farmers are a distinct group even as are city dwellers. They crave for communion with their fellow clansmen and no rural institution has yet usurped the place of the Church.

Finally, the opportunity exists for the **promotion of combined purposive activity**. The farmers are facing an economic situation which will necessitate co-operative thinking. As a center of spiritual interest the Church can aid in solving the co-operative problem in both temporal and spiritual spheres. The purpose of the minister is to propound the "Kingdom of God." According to Ritschl the "Kingdom of God is a reciprocal working of the motive of love in the hearts of individuals." With such a basis for a co-operative structure, the finished product must be staunch and true. Men become active; activity breeds satisfaction. The Church has the opportunity, therefore, to produce healthy satisfaction, and the rural people are looking to the Church to fulfill her Christian mission.

# NEWS IN BRIEF

## MEETINGS OF THE SYNODS

**Ohio Synod**—October 1, 1929. First Church, Youngstown, Ohio. Rev. F. Mayer, D. D., 334 Crandall Ave., Youngstown, Ohio.

**Pittsburgh Synod**—October 7, 1929. Amity Church, Meyersdale, Pa. Rev. B. A. Black, Meyersdale, Pa.

**Eastern Synod**—October 14, 1929. Christ Church, Philadelphia, Pa. (Green St., near 16th.) Rev. A. R. Tosh, 2213 Green St., Philadelphia, Pa.

**Potomac Synod**—October 21, 1929. Heidelberg Church, York, Pa. Rev. W. Sherman Kerschner, D. D., 125 N. Beaver St., York, Pa.

## ANNOUNCEMENT OF PRIZES IN THE MILLER ESSAY CONTEST

The essays submitted to me in the Rufus W. and Katherine McCauley Miller Essay Contest for 1929 were, in accordance with the instruction of the Board of Christian Education, submitted to the following Board of Judges: Rev. Professor A. S. Zerbe, D.D.; Rev. Walter W. Rowe, D.D., and Mrs. F. Wm. Leich, Dayton, O., and Revs. A. G. Lohmann and Prof. Martin Vitz, D.D., Cincinnati, O.

The subject assigned was: "How Can a Local Church Help in Developing a Christian Family Life?" After a careful study of the manuscripts, the committee has recommended that the first prize of \$100 be divided between Essay "J," signed "Anath," and Essay "R," signed "Pastor X," and that the second prize of \$50 be divided between Essay "M," signed "Stately," and Essay "E," signed "Paterfamilias." These essays seemed to the judges so nearly equal in value that the division of the prizes seemed decidedly more equitable. Essay "L," signed "Cantor Saxon," was awarded honorable mention, and a number of the other writers are highly commended for their scholarly and practical contributions toward the solution of a most urgent problem.

Upon referring to the confidential letters submitted to the undersigned, it has been found that the winners are as follows:

Essay "J"—Rev. W. A. Settlage, Cochran, Pa.

Essay "R"—Rev. Edward O. Butkoffsky, Norristown, Pa.

Essay "M"—Myrtle A. McDaniel, Lehigh, Pa.

Essay "E"—Rev. Alfred Nevin Sayres, Lansdale, Pa.

Essay "L"—Rev. O. G. Herbrecht, Des Moines, Iowa.

The thanks of the Board of Christian Education are hereby extended to all who participated in this contest. It is hoped that some, at least, of these excellent essays will be published.

—Paul S. Leinbach,  
Executive Secretary.

September 14, 1929.

## CHANGE OF ADDRESS

Rev. Geo. Longaker from Hickory, N. C., to 333 South 5th Street, Miamisburg, Ohio.

Rev. W. V. R. Seltzer from Lancaster, Pa., to 610 High Street, Bethlehem, Pa.

## PITTSBURGH SYNOD

Meyersdale, Pa., Oct. 7-10, 1929

The Pittsburgh Synod of the Reformed Church in the U. S. will meet in Meyersdale, Pa., Monday evening, Oct. 7, at 7.30 o'clock. The president will preach the opening sermon and the Rev. Charles E. Schaeffer, D.D., will address the Synod.

The congregation will entertain the Synod on the Harvard Plan. All desiring entertainment must write for same to the Rev. Blanchard A. Black, Meyersdale, Pa., not later than Oct. 2. Meyersdale is on the Baltimore and Ohio R. R. Trains leave Pittsburgh 6; 8.20 A. M., and 12.40 and 6 P. M., arriving at Meyersdale at 10.59; 11.33 A. M. and 4.08 and 9.09 P. M.; also leave Johnstown at 6 A. M. and 1 P. M., making connections at Rockwood. Bus service: Leave Pittsburgh 7.30 A. M. and 1 P. M. Time almost four hours. Leave Johnstown 7.30, 9.15 A. M., 2.20 and 6 P. M. Time, 2½ hours.

George L. Roth, President;

J. Harvey Mickley, Stated Clerk.

Johnstown, Pa.,

Sept. 21, 1929.

## THE NEW FISCAL YEAR

By action of the General Synod last May, the fiscal year is hereafter to correspond to the calendar year and therefore ends as of December 31. When once the change has been made it will not cause any further confusion. But in making the transition a slight readjustment has to be made. It has been decided, therefore, to end the old apportionments on the last of December and thereafter to work on the basis of the new amounts adopted last May. Since there are seven months from June first to the last of December, the change means that seven-twelfths of the old apportionments paid by December 31 closes this year's arrangements, and after that date congregations and Classes will begin to pay on the basis of the new apportionments. This makes it imperative that the Classes hold regular meetings this fall and adopt the new amounts and pass them on to their charges and congregations before January 1. The same is to be done every year hereafter and then there will be no further trouble. All that needs to be borne in mind now is to pay by December 31 seven-twelfths of the apportionments adopted by the Classes last spring, and afterwards begin to pay at the rate of the new.

There is, however, one little exception to be noted. The apportionment for the Contingent Fund of the General Synod, at the rate of five cents per member, is to be paid IN FULL by December 31.

If Classes and congregations cooperate in this arrangement the transition from one fiscal year to another with a different date, can readily be made without working hardships to anyone.

—Charles E. Schaeffer, President of the General Synod.

## THE REV. C. E. BARTHOLOMEW

Another minister of the Reformed Church has entered into rest in the person of the Rev. Calvin E. Bartholomew, who died at Cressona, Pa., on Sept. 18. He was a brother of the Rev. A. O. Bartholomew, of Royersford, and nephew of the Rev. Allen R. Bartholomew, D.D. The funeral services were held Sept. 22, and interment was made Sept. 23 at Lehigh. A fuller account of his life and labors will be given later.

Dr. Ambrose M. Schmidt conducted the morning service in First Church, Royersford, Pa., Sept. 21, in the absence of the pastor, Rev. A. O. Bartholomew, who was attending the funeral of his brother, Rev. Calvin E. Bartholomew, at Cressona, Pa.

An illustrated lecture by the Rev. A. V. Casselman, D.D., was given under the auspices of the W. M. S. of Christ Church, Rev. W. H. Bollman, pastor, on Sept. 10. Dr. Casselman showed several reels of motion pictures of the work being done in China and Baghdad.

Dr. Boyd Edwards, headmaster of Mercersburg Academy, is expected to deliver the address at the Ladies' Night meeting of the Men's Social Union of Philadelphia, which will be held during Synod week, Tuesday, Oct. 15. It is hoped to have several hundred men present.

Our old friend, Miss Grace H. Love, of Kansas City, Mo., with her niece, Miss Muriel Hassig, have been enjoying a delightful stay at the parsonage of the Congregational Church, Standish, Maine, with Rev. and Mrs. Louis C. Harnish. It will be remembered that Mrs. Harnish was formerly Miss Alice Love. Our correspondent is delighted with the lakes, mountains, pines and evergreens of Maine.

Harvest Home service was held in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, on Sept. 15. The usual interest was manifest in this service. It also marked the beginning of the 19th year of the present pastorate. Offering for Apportionment, \$222.16. Rally Day will be observed Oct. 6 and Holy Communion Oct. 20.

Harold E. Snyder, son of Rev. and Mrs. Elman J. Snyder, Wyncote, Pa., sailed on Sept. 21 on the White Star liner "Minnekahda" for London. He will tour England, Holland, Belgium, Germany, Switzerland, Italy and France, after which he will enter the University of Grenoble in Southern France for a year's graduate study. Mr. Snyder graduated from Swarthmore College last June.

Sept. 22 was a red letter day in Orangeville, Pa., Church, when the beautiful auditorium with its artistic new stained glass memorial windows was rededicated and Rally Day was observed. The aggressive pastor, Rev. C. H. Kichline, had invited the good people of his rural congregations, Zion's and St. James', to participate, and large audiences gathered morning, afternoon and night. Dr. Leinbach, editor of the "Messenger," spoke at the three services, and in the afternoon there were addresses by local pastors, Rev. Jones, Barber and Bennett. Rev. and Mrs. Kichline deserve much credit for their faithful work in this parish, in which the late Rev. A. Houtz labored so long.

Immanuel Church, Indianapolis, Ind., Rev. H. L. V. Shinn, pastor, is holding its Rally Day and Mission Festival on Oct. 6. Rev. Melvin E. Beck, of Chicago, will be the speaker.

Mr. Ralph D. Althouse, a son of Rev. and Mrs. Howard A. Althouse, of Boyertown, Pa., recently entered Eastern Theological Seminary at Lancaster. He graduated from Franklin and Marshall College, class of 1929, having won the Buehrle Prize of \$25 in Gold for the best exam in German.

St. John's Church, Slatington, Pa., Rev. R. Maxwell Paine, pastor, has 20 six-foot benches and 18 eight-foot benches with reversible backs for sale at reasonable rates. Perhaps there is some Sunday School that needs extra benches of this type. Anyone interested may address Rev. R. Maxwell Paine, 17 South 2nd Street, Slatington, Pa.

We have received word of the death of Mother Schick, widow of the late Rev. Dr. J. M. Schick, of Washington, D. C. After a lingering illness she fell asleep Saturday morning, Sept. 14. Funeral services were held at her late home, 1346 Shepherd St., N. W., Washington, D. C., Tuesday afternoon. Two sons and a daughter mourn the loss of a devoted mother, to whom we extend our sincere sympathy.

We are very anxious to receive a copy of the "Provisional Liturgy," also a copy of the "Western Liturgy" that was used especially in the Ohio Synod. These are needed to complete our catalogue of Liturgies of the Reformed Church. Persons willing to contribute these copies will please send them to Dr. A. M. Schmidt, 913 Schaff Building, 1505 Race Street, Philadelphia, Pa.

**NOTICE.** The W. M. S. of Philadelphia Classis will hold its fall institute in the Church of the Ascension, East Airy St., near Swede, Norristown, Pa., the Rev. E. O. Butkowsky, pastor, on Wednesday, Oct. 2, 1929. Morning session opens at ten o'clock; afternoon at two o'clock. Luncheon will be served at 50c a plate. The theme of the institute will be "The New Vision." At the afternoon session the playlet, "Beginning at Jerusalem," will be presented.

A combined Harvest Home and rededication service was held at First Church, McKeesport, Rev. A. M. Billman, pastor, on Sept. 15. Four classes of the Churching of the carpet, windows and floors and School had paid for the painting and varnishing of the walls and furniture, cleaning fixtures, installation of new lights and bulletin board parts. The presidents of these classes presented the congregation with their respective contributions at the service. A few months ago other classes bought new carpet for the rostrum, a piano for the auditorium and had the pulpit chairs upholstered. The evening service was conducted by the Young People's Society and the Kiski delegates gave the congregation a very enthusiastic report of the conference.

The Swander Lectures for 1929 will be delivered by Bishop Ladislaus Ravasz, Ph.D., Th.D., of Budapest, Hungary, in the Theological Seminary, Lancaster, Pa., Oct. 1-3, on the subject of Metatheology. The lectures will be given as follows: Oct. 1, 11 A. M., "The World of Knowledge"; 4 P. M., "Faith and Theology"; Oct. 2, 11 A. M., "Modernism and Fundamentalism"; 4 P. M., "Calvinism in the Light of Metatheology"; Oct. 3, 4 P. M., "Metatheology in the Light of Calvinism." Franklin and Marshall College will confer the Degree of LL.D. upon Bishop Ravasz in Hensel Hall on Thursday, Oct. 3, at 10.45 A. M.

In the Glade Charge, Walkersville, Md., Rev. F. A. Rosenberger, pastor, the annual Harvest Home services were held on Sept. 15. Rally Day will be observed

Sept. 22 at the Glade Church and on Sept. 29 at St. John's Church, Woodsboro, Md. The Fall Holy Communion will be administered on Oct. 6. The Glade Church reports the organization of a G. M. G. with 11 charter members. The following officers were elected for the ensuing term: Mrs. Franklin Cramer, president; Miss Teresa Jamison, vice-president; Miss Mary Ramsburg, secretary, and Miss Virginia Cramer, treasurer. Mrs. F. A. Rosenberger was the organizer.

Rev. J. B. Landis was installed as pastor of St. James' Church, West Reading, on Sept. 15. He comes from St. Paul's Church, Fleetwood, Pa., and succeeds the Rev. George W. Gerhard, who resigned the pastorate after a service of many years. The service was in charge of a committee consisting of Revs. Charles F. Creitz, D.D.; Thomas H. Leinbach, D.D., and D. J. Wetzel. Rev. Mr. Landis' father, H. Reiff Landis, of Lititz, was present and was introduced to the congregation. The Church was beautifully decorated with flowers and plants, and special music was presented by the choir. Harvest Home services were celebrated Sept. 22. Rally Day will be held Oct. 6. Holy Communion will be administered Oct. 13.

By the will of Mr. Frank H. Schwenk, an elder of Christ Church, Norristown, Pa., for 10 years, the residue of his \$40,000 estate is given to Christ Church. Bequests were made to the Church of the Ascension, Norristown, \$1,000; Bethany Orphans' Home, Womelsdorf, \$1,000; and to Christ Church for Ministerial Relief, \$1,000; besides a number of small bequests to individuals. All bequests to Churches and Church institutions are given as memorials to the testator's father, mother and wife. Previous to serving as an elder, Mr. Schwenk was deacon for 25 years, and has been a trustee of the Church since its organization in 1896. He was also S. S. superintendent for 31 years. He will be greatly missed by the members of Christ Church. He has left a legacy in more than dollars and cents.

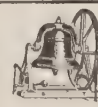
A fine Community Summer Bible School was conducted for 4 weeks in Decatur, Ind., and more than 40 boys and girls of Zion Church, Rev. A. R. Fledderjohann, pastor, was enrolled. The pastor and his family spent 5 weeks at Winona Lake, Indiana, while he attended the Winona School of Theology. First honors in the spelling contest which is held annually at Winona, and which is always a source of interest, went to Mrs. Fledderjohann this year, she being awarded \$10 in gold. The new Church, built 6 years ago, has now been beautifully decorated in the interior. The contract was let to O. J. Kover and Son, of Ft. Wayne. The congregation also looks forward with high anticipation to the installing of a new Schantz pipe organ; the contract was recently let to the A. J. Schantz Sons, of Orrville, O.

Friday, Sept. 13, did not prove to be an unlucky day for the new bride in the parsonage of First Church, Piteairn, Pa., Rev. Howard F. Loch, pastor. A large number of the members gathered for a reception to welcome Mrs. Loch into the congregation. Mr. R. E. Walker had charge of the fine program and he had very able assistants. The program opened with group singing, continued with special vocal and instrumental selections by members of the choir, a mandolin trio from the Sunday School, and a harmonica-guitar duet from the Westinghouse Company. The music was interspersed with readings by two young ladies and a humorous impromptu monologue by Mr. Charles McConnell. Rev. Mr. and Mrs. Loch were called to the platform and presented with a well filled purse, the gift of the congregation. After the program a delightful lunch was served, and a happy social hour followed. The whole reception was planned and carried out as only First Church can do things.

Rev. Edgar V. Loucks, pastor of St. Paul's Church, Greenville, O., and his wife, spent time pleasantly and profitably "in ole Kaintuck" this summer. Sightseeing is worth while down there when Louisville, Mammoth Cave, Hodgenville (Lincoln's birthplace), Bardstown (scene of writing that popular song, "My Old Kentucky Home"), Danville with Centre College, Berea, with its famous educational institution enrolling over 2,500 sons and daughters of the mountain whites; Lexington with its "Blue Grass Country," are among the points visited. The Winona Lake Bible and Missionary Conference were also enjoyed for a week. Sunday, Sept. 8, was observed as the first anniversary of this pastorate. It was an enjoyable day. A program given by the Columbian Trio Concert Co. was greatly enjoyed. The members of this company are blind and have traveled together for 36 years. The G. M. G. and the choir were entertained at the manse recently.

The Ridge Valley congregation of the Trumbauersville, Pa., Charge, Rev. John B. Swartz, pastor, on Sept. 1, celebrated its 75th anniversary. This was held jointly with the Ridge Valley Lutheran congregation, which was organized in the same year. The services were held in the Lutheran Church, located on the opposite side of the street. Rev. H. A. I. Benner, who served the Church faithfully for 19 years, delivered an historical address. Rev. John H. Waidlich, who served the Lutheran congregation for 26 years, delivered an address on behalf of the Lutheran congregation. Other pastors were present and brought the greetings of nearby congregations. A union choir rendered several appropriate selections. Ridge Valley Church is located in the open country. It had been obliged to labor under much difficulty, largely because its membership is scattered over a large territory and is accessible only by uninviting roads. However, conditions are changing very much for the better at this time. The main roads leading to the Church and traversing its territory, are being improved into macadamized highways, and an electric light line, being erected at this time, will furnish much needed lighting facilities. Harvest Home services were held by the 3 Churches during the month of September. This month marks the beginning of the 5th year of the present pastorate. The outlook for fall and winter work is encouraging.

## CHURCH FURNISHINGS



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The cornerstone of St. John's Church, Mausdale, Pa. (Danville, R. F. D.), Rev. Clark W. Heller, pastor, will be laid Sept. 29 at 2 P. M. Dr. John C. Bowman will deliver the address. Other ministers taking part in the services will be: Revs. Thomas Jones, Strawberry Ridge; C. D. Lerch, Ringtown, Pa., a former pastor; David W. Kerr, Bloomsburg; Preston A. DeLong, Watsonstown, stated clerk of Wyoming Classis, and T. C. Meek, president of the Danville Ministerium.

Rev. George Longaker, D.D., has resigned as pastor of Corinth Church, Hickory, N. C., to accept the call to the pastorate of First Church, Miamisburg, O. Dr. Longaker has been in great demand as a preacher in special services throughout the length and breadth of North Carolina Classis and his departure from that vicinity is regretted by many. We wish him great joy and blessing in his new work. Anyone interested in this charge may correspond with George C. Warlick, secretary, Hickory, N. C.

Rev. W. H. Wotring, D.D., pastor of St. John's Church, Nazareth, Pa., after having traveled 6,508 miles, mostly by railroad, to visit the Churches of the Provinces of Manitoba, Saskatchewan and Alberta in West and Northwest Canada, returned in safety and with the assurance that his visit was productive of good. Dr. Wotring delivered 17 German sermons in 12 days, at or near Winnipeg, Grenfell, Valley Church, Duff, Wolseley, Bateman, Morse, Piapot, Duffield, Stony Plain, Fort Saskatchewan, Vegreville and Martins.

Paradise Church, Milton R. D., Northumberland County, Pa., Rev. Walter R. Clark, pastor, will observe its 125th anniversary the second week of October. Revs. George S. Sorber, D.D.; Wm. J. Muir and John C. Sanders, former pastors, and 3 of the 7 sons of the congregation who entered the ministry, Revs. Charles D. Lerch, E. Franklin Faust and Charles H. Faust, will speak in the evenings of Oct. 9, 10 and 11. The special anniversary sermon will be preached Sunday afternoon, Oct. 13, by the Rev. Paul S. Leinbach, D. D. Few Churches in this part of the state have a like history and much interest is evinced in this anniversary.

In the Hough Ave. Church, Cleveland, O., Rev. A. V. Vondersmith, pastor, Home Coming and Rally Day services will be held Oct. 6, with Dr. A. J. Wright, of Cleveland, O., as the guest speaker. A class from the Primary Dept. will graduate. In the evening, Dr. C. W. Butler, president of the Cleveland Bible Institute, will be the guest preacher. A colored quartette will give 2 selections. The fall communion will be administered Oct. 13. Rev. Oliver Droppers, pastor of Calvary Reformed Church in America, Cleveland, will be the preacher at the preparatory service on the preceding Friday evening. Mr. Edwin Butcher and Mr. F. H. Troup were the speakers at the morning service Sept. 15, being Heidelberg Day, when a fine offering was given for the college. A catechetical class will be organized Oct. 13.

First Church, Piteairn, Pa., Rev. Howard F. Loch, pastor, is having special loyalty services throughout the month. Sept. 8 was Family Day, with Rev. Dr. Alexander Mitchell as the guest preacher. Young People's Night was held in the evening. Sept. 15 was Roll Call Day. A Ladies' Night service was held in the evening. Sept. 22 was Preparation Day. Dr. Karl A. Stein addressed the Men's Night meeting. Sept. 29 will be First Church Day, with Rev. Alexander Mitchell, Ph.D., of Phila., Pa., as the preacher. Dr. Mitchell is leading the Loyalty Crusade for funds to pay the Church debts and make necessary improvements. A Victory Night service will be held at 7.30 P. M. A Men's Loyalty Dinner was held Tuesday, Sept. 24, and a Women's Loyalty Dinner was

held Wednesday, Sept. 25, with Dr. Mitchell as the speaker.

Sept. 15 will be noted as one of the "red letter" days in the history of Heidelberg. The merger of Bethany Tabernacle and Heidelberg took place, and the Rev. Arthur Y. Holter was installed as pastor. The congregation is to be known in the future as Heidelberg Reformed Church. Dr. J. M. S. Isenberg gave the charge to the pastor-elect; Dr. C. B. Alspach, the charge to the congregation, and Dr. R. C. Zartman, former pastor of Heidelberg, installed the pastor. Auditorium was filled to its capacity and the union seems to be a very acceptable one. In unity there is strength. Visitors are always given a cordial welcome. You are invited to come see Heidelberg at Broad and Grange Sts. (head of the Broad St. subway). The latch is always out.

While vacationing in Northfield, Mass., this summer, Mrs. William H. Bollman attended the International Missionary Conference conducted by Miss Margaret Applegate. The class was composed of 150 women from the New England states, representing many different denominations. Mrs. Bollman, as a member of that class, was discovered to be the only one from another group of states, and the only representative of the Reformed Church. During the course of the lectures, Miss Applegate gave the opportunity to the members of the class to explain from the platform any ideas which they found successful in their own societies. At the end of a period a vote was taken and it was found that Mrs. Bollman's idea had the majority of votes. Mrs. Bollman elaborated the plan of her society and will write up the plan for the readers of the "Messenger" in an early issue.

In Swamp Church, Ephrata, Pa., Rev. Martin Schweitzer, D.D., pastor, a special service will be held Sept. 29, when a memorial tablet will be unveiled in honor of one of the founders of the congregation, John Michael Amweg. Sept. 15 was the 200th anniversary of Mr. Amweg's arrival at Philadelphia, on the ship "Allen" from Rotterdam. The tablet is being presented by his descendants, Dr. George L. Omwake, president of Ursinus College, and Prof. Howard Omwake, dean of Franklin and Marshall College. Prof. W. J. Hinke of the Theological Seminary at Auburn, N. Y., who will be present at this service. Addresses will be made by Prof. Hinke, Dr. H. M. J. Klein, of Franklin and Marshall College; Prof. H. H. Beck, president, Lancaster Co. Historical Society, and Hon. Goodwin A. Godcharles, of Harrisburg. Harvest Home services have been held throughout the charge.

Rev. Perry H. Baumann, pastor of Memorial Church, Toledo, O., has been presented with a sheet of the Battle of Fallen Timbers Commemorative Stamps by Postmaster General Brown and autographed by him for the part he had in securing the issuance of the stamp. The Toledo Philatelic Society also presented him with the first sheet sold at the Toledo Postoffice. Rev. Mr. Baumann conceived the idea of having this stamp issued and has been given credit in several philatelic magazines as well as the local papers for having secured the issuance of the stamp. The Battle of Fallen Timbers was fought about 14 miles northwest of Toledo and won by General Anthony Wayne. This is the first commemorative stamp ever issued for Ohio. Rev. Mr. Baumann has been interested in collecting stamps for several years and has gathered quite a few interesting stamps. He is also president of the Toledo Philatelic Society.

St. John's Church, Schuylkill Haven, Rev. Elmer S. Noll, D.D., pastor, experienced no summer slump. The attendance at the Church services during the months of July and August was most excellent.

## Books on Religion

**What is Christian Education?**

By George A. Coe. 300 pp. \$2.50

**The Interpretation of Genesis**

By Theodore Francis Powys.

**The Place of Jesus Christ in Modern Christianity.**

By John Baillie. \$2.00

**Sunday in the Making.**

By Charles Herbert Heustis. \$2.

**A Discontented Optimist.**

By M. S. Rice. \$1.25

**Beginnings of the Christian Church.**

By William David Schermerhorn. Life and Service Series. 75c

**The Story of Religion.**

By Joseph McCabe. \$5.00

**The History of Christianity in the Light of Modern**

**Knowledge.** \$6.50

**The Prophets of Israel.**

By A. W. F. Blunt. \$1.25

**The Gospel According to St. Mark.**

\$1.50

**Truth and the Faith.**

By Hartley Burr Alexander. \$3.

**The Hymns You Ought to Know.**

By Philo Adams Otis.

**Pray.**

By Charles Edward Locke. \$1.

**The Quest of God.**

By Casper S. Yost. \$1.50

**The World's Miracle.**

By Karl Reiland. \$1.75

**The Great Conjecture.**

By Winifield Kirkland. \$1.25

**Biblical Doctrines.**

By Benjamin Breckenridge Warfield. \$4.00

**Board of Christian Education of the Reformed Church in the United States**

1505 Race St., Phila., Pa.

The average number present at each service passed the 300 mark. The fall and winter program has been carefully worked out and due to the fact that there was no let up during the summer months, the work of the Church and Church School is moving along nicely. Tentative plans have been made to open a camp for the young people at Lake Carey. The purpose which we have in mind is twofold: Study and recreation. Lakeside is the name selected for the camp. Mission study classes will be organized, therefore the name Lakeside was considered appropriate. There will be at least 5 instructors, one a graduate of Boston University, and another a member of the staff of the Penna. Sabbath School Association. At least 100 of the young people are expected to attend. Christian Education will be stressed at each session

of the school. The camp will open on July 1 and close Aug. 1.

We were delighted to note the following editorial in the Williamsport (Pa.) "Gazette and Bulletin" of Sept. 18, concerning one of our good friends:

"Twenty-one years have elapsed since the Rev. W. C. Rittenhouse was called to and accepted the pastorate of St. John's Reformed Church. Mr. Rittenhouse is typical of the good and faithful servant. He has given a good account of his stewardship. His faithful service has been rewarded by substantial gains in the membership of the Church. In the meantime, too, the Church 'plant' has been practically doubled in size and, of course, has increased correspondingly in value. Without ostentation Mr. Rittenhouse has taken a commanding place in community affairs and has grown in the estimation of the good folk of Williamsport generally. Naturally he is greatly beloved by the members of his congregation. The fact that he has attained his 'majority' as a Williamsport pastor speaks well both for the shepherd and flock. We believe we voice the sentiment of the community in wishing Mr. Rittenhouse many more years of success such as has characterized his local career."

On Sunday, Sept. 8, the membership of Fireside and Hunt's Corners, near Bellevue, O., celebrated the 40th anniversary of the ordination of their pastor, the Rev. Conrad Hassel. Brief addresses were given by Prof. S. E. Martin, representing the Sunday School, and Elder Emanuel Good, representing the congregations, both of whom spoke of the happy relationship existing between the pastor and his flock. By special request, the anniversary sermon was preached by Rev. Henry L. Beam, D.D., registrar and professor of English Bible in Heidelberg College, who was a seminary classmate of Rev. Mr. Hassel. During these 40 years Mr. Hassel has filled several important pastorates. Beginning at Ashland, O., he served Churches at Galion, O., Buffalo, N. Y., Lafayette and Indianapolis, Ind. From the latter field, where a merger of 2 Churches necessitated the resignation of both pastors, Rev. Mr. Hassel came to Fireside, a prosperous rural community and Church, soon to celebrate its 100th anniversary. This is the oldest Reformed Church in Seneca County, O. For 25 years Rev. Mr. Hassel served the Church as a member of the Board of Foreign Missions. Still vigorous after all these years, the good brother looks forward to a long time of service among the people who so highly love and honor him, cherishing the hope that here he may end his active ministry. May this dearest wish of both be realized.

Trinity Church, Lewistown, Pa., Dr. Frederick A. Rupley, pastor, celebrated the annual Harvest Thanksgiving on the Lord's Day, Sept. 8th. The Church School organization was in the forefront of all the observances. At its regular session, an offering of \$1,135 was registered, covering interest charges to Sept. 15th on the large part of the congregation's building fund obligations. At the morning worship hour, its men's chorus supplemented the effective work of the Church choir by rendering an appropriate selection. The evening worship hour entire was under direction of the chorus, Brice B. Bottoff, leader. At this time, notable co-operation was forthcoming from the Church choir, from Miss Rebecca E. Kreamer, Church organist, and from still other individuals and groups with musical gifts. All in all, as sketched above and as including an appointment for the baptism of babes at the font in the chancel, this day gave new encouragements to faith and hope and love. The bright and bracing ministry of the men's chorus affiliated with the Trinity Church School is being sought on num-

bers of occasions, even from outside of its own fostering circle. On the Lord's Day, Sept. 15, it responded to a call from the local Presbyterian Church School. Two similar invitations from local Church organizations are on file. Within recent months, two visits have been made to as many Churches in Landisburg, Perry Co. The chorus was organized last February, soon after Prof. Paul E. Shull, of the local Junior High School, was chosen superintendent of the Trinity Church School, and in close succession to a series of special evangelistic services, in which the Rev. Dr. Allan S. Meek, of Easton, Pa., gave of his very best to the Lewistown community. See picture of this fine men's chorus on cover page.

#### FATHER AND SON WEEK

Father and Son Week has been for many years a vital and helpful factor in the program of many Churches, Sunday Schools, Y. M. C. A.'s, and communities. Fathers and their sons have come together in large numbers at banquets, Church worship services, Sunday School class sessions, recreational features, and in other ways and have come to understand each other better, to share their experiences with each other, and to develop a common interest in the Christian activities of the Church and community.

The week that includes Armistice Day is observed each year for this event and the dates for 1929 are Nov. 10 to 17.

The International Council of Religious Education co-operates with the National Council of Y. M. C. A. in choosing the dates and in promoting these events. The following materials for the use of local leaders in observing this event are available and leaders would do well to order them well in advance.

1. **A General Leaflet of Information.** This tells about the idea itself, suggests the different events that might enter into a week's program, gives suggestions for the various events, provides help for a banquet, and other materials. Price 2 cents each; \$1.50 for 100.

2. **A Father and Son Worship Service.** This can be used at the worship session of a Sunday School or at a Church service that is given over to a Father and Son emphasis. The price is placed low so that all members of the congregation can be supplied with a copy. Price one-half cent each; 45 cents per 100.

3. **Father and Son Song Sheet.** This is for use at Father and Son banquets which are held in large numbers all over the country every year. This is also provided at low cost so that every person attending the banquet can have one. Its use makes the banquet a much more interesting affair. Price 1 cent each; 85 cents per hundred.

Leaders of local Churches and communities should make their plans at once for putting on a Father and Son event of some sort.

Order from the Young People's Department, 1505 Race Street, Philadelphia, Pa.

#### REPORT OF EASTERN SYNOD'S CONFERENCE ON CHRISTIAN EDUCATION

In spite of a very rainy day 150 persons, representing 55 congregations of Eastern Synod, gathered at Camp Mensch Mill last Tuesday for the Third Annual Conference put on by Synod's Permanent Committee on Christian Education. The very presence of so many members of Eastern Synod, 35 of whom were ministers, at a religious educational conference was significant of the interest that is awakening in this important subject. The spacious camp assembly hall (that used to be the old

barn) proved to be an excellent meeting place for such a conference, and many persons were there who had never seen the new camp. The members of Synod's committee, who spent Monday night at camp, as well as the conference delegates, were very generous in their praise of Rev. J. N. Blatt and his members, who served the dinner in the rustic dining hall on the first floor of the old mill that was built in 1822. The proceeds of the dinner, amounting to about \$50, were turned back at once into the camp fund. Eastern Synod will always owe a debt to Rev. Mr. Blatt and his faithful members of Huff's Church for their unfailing assistance during this important first year of our camp project.

But where were the other 500 congregations of Eastern Synod? The present trend in Christian Education is much too important to interest only one-tenth of the congregations of Eastern Synod. Is it because our pastors do not see the tremendous significance of this movement? Certainly the pastor must take the lead. Very few congregations were represented at this conference whose pastor was not present. It is significant that a man like Missionary Jarius P. Moore should have remarked during the midst of the conference, "Oh, if as a young pastor, I would have had such an opportunity!" Fellow pastors, are we fully alive to the opportunities that are wrapped up in the modern program of religious education? Won't you begin right now to line up delegates from your congregations for next fall's conference?

—Chas. D. Spotts, Secretary.

#### BETHANY ORPHANS HOME

Rev. C. H. Kehm, Superintendent

During the Summer months we received a lot of Young People's Song Books from a Christian Endeavor Society, for us to use in our Chapel services. We have examined the books and find them in good condition and contain some of the best hymns for young people.

We would like to use these occasionally, at least in our Chapel service, but find we do not have enough copies to go around, counting two children to one book.

We wonder if some other society in the Church has discarded this same hymnal for new ones, and may have copies on hand. If you know of any we would appreciate at least a dozen copies. The name of the song book is "Service Songs," and the compilers are William Shaw and John R. Clements.

A few years ago we converted the ash heap into a dahlia bed. We received many tubers from our friends and some of them were very choice varieties. This year the blooms are beautiful and we are justly proud of our display. Mr. Slough has been superintending the work of the flower beds, and has had splendid results. Sometimes it is good to compare our efforts with others. So, to discover just how fine our dahlia blooms are as compared with others, we sent a number to the Reading Fair. We have received the report that we have been awarded the second and third prizes, and a special premium on our display. Not so bad, is it, friends?

#### FORTY YEARS IN JAPAN

When I am writing of Forty Years in Japan I am not referring to myself, but to a book—"Forty Years in Japan," of which I am the author and the Board of Foreign Missions the publisher. In the last several months I received a letter from Dr. Charles R. Erdman, of Princeton Seminary, in which he says: "I find that I have not written thanking you for the autographed copy of your book. Please accept my deep gratitude for so graciously remembering me with the copy of your valuable book."

On several occasions I have been asked about the sale of this book, and when I replied that its sale was rather limited; that I feared the Board had not been reimbursed for the expense involved in the publication of it, the reply was, you should have boosted it more and it would have had a larger sale. Yes, perhaps. However, it has always seemed to me that the high testimonials from those who read the book, both from those of my own Church and those of other denominations, and which were published in our Church papers, should have been sufficient publicity. Then, too, during last year I wrote a letter enclosing some of these testimonials and mailed the same to a number of our ministers and leaders of our Mission work making a special offer to the purchasers. The result of this effort was very meager indeed.

But it is the same old story. Books on Missions and kindred subjects are not popular and do not command a large sale. That is, hardly ever. The noted writer and lecturer, Dr. William Elliot Griffis, personally told me that he lost money on all the books he had published, with the exception of the "Mikado's Empire," which is a classic, and the "Life" of the first missionary to Japan, Dr. Guido Verbeck, who was not only the pioneer but the Nestor of missionaries in the country.

It is not always the merit of the book published, but the subject treated which determines the sale of a book. I have said publicly and privately that now as I am a retired missionary I hoped that through

the book I had written on our work in Japan, as, also, by my making missionary addresses and preaching missionary sermons, I might continue to be of some little service to the cause for which I had given my life. The book may be out of date, but even though an octogenarian and retired, I do not forget to pray for the continued success of our foreign mission work. I endeavor to keep myself informed on the subject and consider myself capable of making missionary addresses and preaching sermons, whenever there is an opportunity, and to write articles for publication in our Church papers. I thank God that He has given me health and vigor of body and mind to do this much, and am always happy to make myself useful in this way.

—J. P. Moore

#### THE MONTHLY PAY ROLL

By Rev. Wm. F. DeLong, D.D.,  
Field Secretary

A few days ago the writer had occasion to visit the office of a prominent business man in Eastern Pennsylvania. In the course of our conversation we discussed the work of the Church and especially the work of Home Missions. It soon became evident that his knowledge of the work of Home Missions was very limited. He was surprised to learn that the Board of Home Missions, of the Church of which he is a member, had on its roll almost 300 missions scattered over this country and Canada. He was still more surprised when he learned that the monthly pay roll for these missionaries was almost \$23,000. Here was a man who was an officer in the con-

gregation to which he belonged. He didn't have the facts with regard to that which is very vital to the progress of the Church. We will not discuss the reason why this business man did not have these facts; that might prove to be a discussion of great interest.

After leaving that business man's office I asked the question: Are there not hundreds of other men and women in the Church, leaders in their respective congregations, who are ignorant of these same facts, members who would be amazed to learn that the monthly pay roll amounts to almost \$23,000?

Every business concern has its weekly or monthly pay roll. At stated times the employees expect their pay envelopes, they have a right to expect them, they must have them to support themselves and their families. That business concern depends upon its business for the money it needs to make these weekly and monthly payments.

These almost 300 missionaries receive their monthly checks from the Board. They have a right to expect them, they need them to support themselves and their families. The Board must depend upon the 1,744 congregations for the money with which to pay these monthly salaries.

During the summer months, because of smaller Church attendance, vacations, etc., the receipts from these 1,744 congregations are very small. Let us look at the receipts for June and July, 1929. In June our total receipts were \$6,179.95 and in July, \$12,120.08, a total for the two months of

(Continued on Page 23)

## HOME AND YOUNG FOLKS

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### THE ADVENTURE OF YOUTH

Text: John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends."

In view of the worldwide interest that has been taken in Joan of Arc because of the 500th anniversary of her great victory at Orleans and the crowning of King Charles VII at Reims, I feel that I ought to add a few words to what I said about her life and achievement four weeks ago.

I want to dwell especially upon the closing scenes of her life, her trial and death, which I had to condense much for want of space. I believe that every one of you is interested in this wonderful girl who laid down her life for her country because of her great patriotism. The same spirit ought to make you take a deep interest in your studies and in your preparation for your life work, so that you may give your best service to your country and your God, not necessarily by laying down your life, as she did, but by living your life in the most useful and helpful way.

I was going to take as my subject, "Joan of Arc's Trial and Death," but I prefer the subject which you find at the head of this sermon, "The Adventure of Youth."

Many persons think that the young people of our day are different from the young people of their youth. And that has been the feeling of every generation. It is interesting and amusing to read what was said about the young people of a hundred, two hundred, five hundred years ago. If you would read some of the criticisms of

the young people of centuries ago, and did not know their date, you would think they were written very recently.

Joseph had his dreams thousands of years before Joan of Arc was born, and his brethren thought he was a terrible youngster. There was a twelve-year-old boy in Nazareth Who, when He visited Jerusalem, took a deep interest in the temple, and exclaimed, "Wist ye not that I must be about my Father's business?" But He went back to Nazareth and awaited the day when His work should begin. Joan of Arc was only twelve or thirteen years old when she saw visions and heard voices, urging her on to her great adventure. Col. Charles A. Lindbergh doubtless had dreams and visions before he undertook the great adventure of making a non-stop flight from New York to Paris.

Youth is much the same in every age of the world's history, and as likely to be misunderstood in one age as in another. Joan of Arc's father threatened to drown her with his own hand if she ever went away soldiering. But she went, and all the honors he ever received came to him through the achievement of his daughter.

Joan of Arc in her adventurous spirit revived the army of France, instilled new patriotism into the soldiers, and led them from one great victory to another.

When the king was crowned at Reims she felt that her purpose was accomplished and she desired to return to her simple life at home. But the king did not allow her to go. He treated her with kindness and consideration at first, but later turned against her through the influence of his advisors. She saw the change of attitude toward her and her heart was sad.

The voices to whom she had listened during her wonderful career warned her that she would be captured before midsummer.

They asked her not to be afraid, but take all things well, for God would help her. She prayed that when she was taken she might die in that hour, without wretchedness of long captivity, but the voices said it must be so. She often asked the hour when the fatal stroke should come, but they would not tell her.

Joan realized that the French would not be free from English rule until Paris was taken. On her way thither she had to pass through Campiegne, where the English were making a stand. After severe fighting in which she showed her usual heroism, her soldiers were overcome and she was dragged from her horse and made a prisoner. She looked round on her foes, conquered yet not afraid, and said, "I have pledged my faith to Another than you! To Him I will keep my oath."

### The SEPTEMBER BOOK

As the September book the Editorial  
Committee of the

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has selected

WHAT IS CHRISTIAN  
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By George Albert Coe

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1505 Race St., Philadelphia, Pa.

If the king had remained loyal to Joan of Arc she would doubtless have taken Paris and driven the English out of France. But, it seems, this was not to be so, but she had done enough to break the English power and to prepare the way for their final expulsion, which took place in 1453, twenty-two years after her martyrdom.

The English, of course, were wild with joy because of the capture of this wonderful girl who had given them so much trouble and who had brought defeat and humiliation upon them.

Joan was hurried from castle to castle, from prison to prison, until at last in November, 1430, she was brought to Rouen, where she spent the closing months of her life. It is said that most of the time she was chained to a log of wood, and guarded day and night by common and brutal English soldiers. "Her days were anguish, and her nights were terror."

Her so-called trial began February 20, 1431. Her examiners varied from six to forty, most of them being French with one or two Englishmen among them. She was accused of many crimes, witchcraft and dealings with familiar spirits being among the foremost. Many of the questions were very childish.

Her voices were with her during the trial and told her what to answer. The examiners tried to confuse and entrap her in every way possible, but she was remarkably calm and collected and gave very clear and sane answers. One day she was asked suddenly, "Do you consider that you are in a state of grace?" This was one of the traps laid for her downfall. If she answered "Yes," she was guilty of presumption in holy matters; if "No," her own mouth spoke her condemnation. Quietly she gave this remarkable reply, "If I am not in grace, may God bring me thither; if I am, God keep me there."

They threatened her with terrible torture to make her confess, but she stood firm. Briefly and bravely she made reply: "If I were now at the judgment seat, and if I saw the torch burning, and the fagots laid, and the executioner ready to light the fire; if I were in the fire, I would say what I have said, and no other word; would do what I have done, and no other thing."

She was finally condemned to be burned at the stake in the old market place in Rouen. She received the sacrament and prepared herself for the end. She left her prison for the last time in the morning of May 30, 1431, taken in a cart to her place of execution. As she was climbing to the scaffold, she begged for a cross. An English soldier hastily bound two sticks together cross fashion and handed her the emblem. She kissed it devoutly and placed it in her bosom. Then, at her urgent prayer, they brought a crucifix from a Church nearby; this she long embraced, holding it while they chained her to the stake. When the flames began to mount she begged the friar to hold aloft the crucifix, that her eyes might rest on it to the last. At last she gave one great cry: "Jesus!" and spoke no more.

Thus ended the earthly career of this 19-year-old girl who had entered with all her heart and soul into the adventure of youth and with undaunted courage and unshaken faith made the great venture into eternity.

## A Runaway English Boy at Old Jamestown

By Frances Margaret Fox

There were English boys on board the ships that landed at Jamestown in the long ago. One of them, whose name was

Henry, had run away from a good home. His father was Sir Henry Spelman. At this late day we do not know what went so wrong in the boy's heart that he chose to cross the wild Atlantic to seek his fortune in the New World. It may be that his mother asked him to take care of the baby in the absence of the nursemaid.

Whatever was the reason, the fact is that the boy tied a bundle of belongings to the end of a stick and, in 1609, sailed with other adventurers in the ship *Unity*, bound for Virginia. Perhaps he was homesick at the very beginning, when storms long kept the ships in sight of England.

After five months at sea he must have enjoyed the lovely day when "all hands fell to work" and unloaded the ships at Jamestown. We may be sure, too, that he was one of the number who chose to sleep on the earth under the stars, instead of in a tent, that first night in the New World.

Like all English boys of that time, Henry must have felt a great curiosity about the Indians. Before he had been long in North America, he found himself living with them as a captive. As days passed, and he was marched farther and farther into the depths of the forest, he had reason to wish himself at home in England. He had not run away to live with Red Men. He had sought a great adventure with a company of gentlemen and had doubtless shared their hope of finding gold. He must have expected to return to his family, a rich and famous man.

Now he was in the great North American forest living with savages. At last his captors sold him to one of their chiefs who was, we are told, the "King of Paspetanz." Next he knew, he was given to the chief's favorite wife as her servant.

By this time Henry had learned that the Indian women and children did all the housework, so to speak, besides all the hard labor of an Indian village. He planted corn, and beans and pumpkins. He pounded corn into meal for bread. He carried wood for fires, and of course, slept in a wigwam. He became, in fact, the dutiful slave of all the squaws of the chief's household, and obeyed their slightest commands.

At last, when the favorite wife discovered that the white boy could be trusted, she turned her little papoose over to him for care. So here was a high-spirited English lad who had run away from home because he objected to all restraint; here he was in the vast wilderness, acting as nursemaid to an Indian baby in a wigwam.

However, there were two comforting facts to cheer Henry, the nursemaid. There were no English boys near to poke fun at him, and in his loneliness he quickly learned to love the little papoose. He slept with the baby and cuddled it through the long nights. Maybe while all others were sleeping, the white boy often wept for homesickness, comforted only by the warm presence of the Indian baby. And it was well for Henry that he was always kind to that child.

One day the chief went to visit another chief, or, as the English told it, he went to visit another king. His favorite squaw straightway decided to go on a visit to her father. She ordered Henry to carry the baby in his arms all the way. The baby was heavy and the journey was long. Henry rebelled. He said up and down that he would not walk endless miles and carry that great baby.

The squaw struck him blow after blow. That made Henry so angry that he forgot that there might be fatal consequences. Anyway, he struck her back, blow for blow. In fact, he knocked her down. At that the other wives of the chief straightway gave Henry a terrible beating.

The little papoose didn't see his grandpa that time, because his mother was not strong enough to carry him in her arms a long day's journey through the forest, and Henry still refused to go.

The squaw told him to just wait until her chief came home and then see what would happen, or words to that effect.

Henry was still angry enough to be fearless when the king came home. It seems that fights were nothing new in the big family of the Indian chief. And when Henry told his story in the midst of the family circle, the king picked up a club and knocked down the wife who had tried to make the white boy slave carry her baby on a journey.

Henry told the whole story himself when he was finally restored to the colony at Jamestown after living several years as the servant of Indians. He admitted that he was terribly scared when he saw the chief knock his own favorite wife to the ground. He was so scared that he ran away and begged one of the neighbors to hide him. Henry was sure that the chief would kill him, and the Indian neighbors shared his belief.

However, the baby saved him. That little Indian baby missed Henry so that he cried and screamed and screamed and cried, and would not go to sleep. No one could sleep in the king's wigwam, and the king was weary from his long journey.

The baby's mother could not quiet the little fellow. He yelled and howled for Henry, until at midnight the king lost his patience. He sent Indians in search of Henry, and, when the white boy was found, the Indian baby was given to him. In no time after that, that darling little Indian baby was asleep in Henry's arms.

The next morning the king sent for the white boy. By this time he was good-natured and promised Henry that no harm should touch him. The papoose loved him, and that was enough.

Henry Spelman lived to return to his friends and to write the story of his captivity. But he never forgot that, even as Captain John Smith owed his life to Pocahontas, his own life had been saved in the Virginia wilderness by the love of an Indian baby.

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## Birthday Greetings

By Alliene S. De Chant

About 4 o'clock, yesterday, it rained and rained and rained. How glad we were for the rain, because we had none for weeks and the ground was parched. The sun came out, then, and—yes, you've guessed, there was a rainbow—not one, but two! They began away up in the hills and arched down to Hanover. It was a beautiful sight—those twin bows of gay little raindrops—violet ones, indigo ones, blue ones, green, yellow, orange and red ones. And it reminded me of a song I learned when I was about half-past five. At any rate, my chin was just about even with the piano keys. It was a Rainbow song and its goes like this, nor do I need to peep at the words:

Seven little fairies came,  
When the storm was ended,  
Seven little fairies came,  
Dressed up very splendid.  
Hand in hand they tripped along  
Keeping time together  
Driving gloomy clouds away,  
Bringing back fair weather.

## PEN PRICKS

By John Andrew Holmes

We cannot be sure that a boy will not disgrace his family until he has died of old age.

Seven little fairies came,  
When the storm was ended,  
Seven little fairies came,  
Dressed up very splendid.

"Driving gloomy clouds away" greetings  
to all my boys and girls who do just that,  
and who will never forget the songs that

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Board of Christian Education of  
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mother teaches them. Whisperin' about fairies—remember how Barrie says the fairies came? "When the first baby laughed for the first time, its laugh broke into a thousand pieces, and that was the beginning of fairies." And once when a very little girl saw a watermelon in the Pigeon Hills spring, here, she said she just knew the fairies put it there. Your Birthday Lady thinks so too! And Sh! Just pretend that your Birthday Lady is dressed in her kimonos, her obi (sash) and her haori (coat) and that up her sleeve she has hidden something—two somethings that look like rolls of music; and that one is from P— and the other one from C—. Next week, and the next! Just wait!

## HOME EDUCATION

"The Child's First School is the Family"  
Freobel

### FREEDOM NECESSARY FOR GROWTH

Elsie F. Kartack

The apartment below me was rented. I realized this as I opened the lower hall door, for these words greeted me, "Daddy will slap you, John, if you touch his cigarettes again."

"A child!" I exclaimed to myself "cooped up in that three-room apartment."

It was several days before I saw John. He stood on a chair looking out of the window trying to find something to interest him. His downcast little face lit up at my smile and he tried to hold me with some baby exclamations. I judged from the glance that I gave him that he was less than two years old and had just mastered the art of walking—at the age when everything is new and interesting, the age when his own powers were just becoming known to him. I passed on my way with my heart full of pity for the child.

"But why," you may ask, "was this child to be pitted? Was he not the child of parents who could provide him with the proper food and clothing to make him comfortable and even give him many of the luxuries of life?"

Yes, but could you live with me a few days and hear, as one does hear living in such close proximity with neighbors, you would understand why, provided, of course, that you understood the needs of little children. From the time when I return from my work at four until I retire, I hear the same statement, with variations, that I heard the day that they moved in, "Daddy is going to slap you if you touch that," or, "Take your fingers off," or, "Stop bothering us," or, "Go away."

With life just beginning, with everything new and interesting, a child must touch something, must investigate, must do something to develop his new-found powers. In a three-room apartment there is not much room to develop even the muscles of his little body without getting in someone's way, to say nothing of developing his intellectual powers through investigation, without trespassing upon some of the property of his parents.

Even the radio seems to have more rights than he, for its voice is heard all the time, disturbing the child's rest, wrecking his nerves and spoiling his disposition. In the evening when there is company, there is no place far enough from the chatter and the radio, in the small quarters, to allow him to sleep!

Occasionally the door into the hall is left ajar and then the child escapes, raises his voice to the limit and kicks up his heels for pure joy, like a colt that has been long tied in the barn. But it is a short-lived respite, for he is quickly caught and brought back with, "You know you must not make a noise here." For it is

a rule that anyone with a noisy child cannot remain.

Would not a wise and understanding mother wish to sacrifice her select neighborhood and janitor service for a little house on the outskirts where her child could have a yard in which to play? Would she not willingly sacrifice her sense of ease and comfort and elegance for a home less pretentious but more roomy so that her child might have a place to keep his toys and to play with them unmolested in the daytime and where he could sleep undisturbed at night?

"My suggestion is to get a scientific and artistic kindergarten. Give the kindergarten a perfectly natural environment, and from this situation will flow more excellent results in the lives of little children."—Nathaniel M. Salley, Dean, School of Education, Florida State College for Women.

The National Kindergarten Association, 8 West Fortieth Street, New York, is working energetically to get kindergartens established in all public schools. Any person interested to help in this work may obtain further information from the Association.

## Puzzle Box

### ANSWER TO—CRYPTOGRAM, No. 1

Jack and Jill went up the hill  
To fetch a pail of water;  
Jack fell down and cracked his crown,  
And Jill came tumbling after.

### PUT A "RING" ON THESE

1. Possessing the quality of continuing.
2. That which is tempting.
3. In full agreement.
4. Making visible signs.
5. Gaining control of —.
6. Living in friendly relations.
7. That which is taking place.
8. Being in a shaky condition.
9. When he becomes annoying.
10. Amidst the making of a sale.
11. Arousing self or another to action.
12. Unable to make a decision.
13. Losing its freshness.
14. Passing by without noting.
15. Standing the storm.

—A. M. S.

### SOMETHING NEW FROM SCOTLAND

Hazel: "Can you tell me the difference between a storage battery and a Scotchman?"

Bill: "No, what is the difference?"

Hazel: "Well, you can overcharge a battery."—Calumet Vacuum Cleaner.

## The Family Altar

By the Rev. John C. Gekeler

### HELP FOR THE WEEK SEPT. 30-OCT. 6

Practical Thought: We are members one of another.

Memory Hymn: "I Have a Friend So Precious," New Reformed Church Hymnal, 611.

Monday—Love to God and Man Enjoined.  
Mark 12:28-34.

Jesus is quoting from the Old Testament. The enjoined duty of brotherly love, grounded as it is in love Godward, was allowed to become obscured by the ritualistic requirements of the Law. It affords a valuable insight into the temper of that Law, the end and purpose of which is to make life sweeter and easier for all men.

Love, the disposition of kindness and good-will must enter into all its relations. The Law reflects the mind of God. Wonderful is it not, that we may live out in daily relationships that mind? How marvelously it would change life were it thus lived by each.

**Prayer:** Teach us, dear Father, to love Thee supremely, and to set our brother high in our affection. Give us the mind that was in Jesus that we may serve men as we would be served. Yes, help us to serve them in a self-forgetful way. **Amen.**

**Tuesday—Making Faith Valid.**  
Jas. 2:14-17.

Jesus said, "By their fruits shall ye know them." Deeds are the acid test by which professions are measured. Christian faith and love possess great democratizing force. In a family all children have a common standing. The Church as the household of God must carry out that truth. Rich and poor alike are the children of a common Father. In a family the strong lighten the burdens of the weaker. God intends it to be that way within the Church. Faith which links us with Jesus must become reflected in conduct that has the quality of the Master who loved men and gave Himself in service for them. Favoritism based upon anything less than character is out of place in His house.

**Prayer:** Help us, O Christ, to show forth a spirit of love that is born of our faith in Thee. As Thou didst give Thyself, help us to willingly serve those who need us. Thy Name shall have the glory. **Amen.**

**Wednesday—Christian Social Mindedness.**  
Phil. 2:1-11.

It will be agreed that Paul has caught the spirit of Jesus as we saw it in the reading of Monday when He quoted from the Old Testament. Love is to be the great ruling force of conduct, of individuals and of groups. Love will wash clean the motives from which we seek to accomplish things. What was the mind of Jesus, which is to be in us? He was not self-seeking; took the form of a servant; was humble; was obedient to the extreme of the cross. This is the mind we are to cultivate. Possessing lofty ideals, we will readily concede them to others. But as we meditate upon the passage, are we not conscience smitten that these things have not been true of us?

**Prayer:** We confess to Thee, O Master, our failure to have copied Thy spirit in our relations with our brethren. Too often we have been self-seeking, even vain-glorious. Wilt Thou not pardon our sin? Set us in the way of building Thy kingdom of love upon the earth among men. May love become the ruling motive of our deeds. **Amen.**

**Thursday—Spiritualizing Social and Domestic Relations.** Col. 3:12-4:1.

The supreme purpose of Christianity is not to remove men from earth to heaven. It is to bring the life of heaven and of God down to earth through the lives of the followers of Jesus. With this purpose in mind we can see how our religion fits into every relationship of life. Jesus has something to say about domestic and social, business and political relations. Comparing the world of Jesus' day with that

#### THE PASTOR SAYS

By John Andrew Holmes

While the sympathy of our Lord is expressed in the briefest verse in the Bible — "Jesus wept" — that verse requires as a footnote the many pages which describe His crucifixion.

## Religious Education

The Teachers College of Temple University, through its Department of Religious Education, offers a four-year Course leading to the degree of B.S. in Ed. It is the purpose of this Course to prepare worthy Candidates for responsible positions in the field of Religious Education. Fall semester begins September 25th.

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## BEHOLD THE MAN

By FRIEDRICH RITTELMAYER, Ph.D.

Translated  
from the  
German  
by  
ERICH  
HOFACKER  
and  
GEORGE  
BENNETT  
HATFIELD

What manner of man would Jesus have become to a disciple of the following stamp? He has spent his early scholarly days, we will say, in careful study of widely varying works upon the life of Jesus and his place in the world. During his middle years he has gone through these great masses of material again and again, discarding some things, confirming many others, and adding a nugget here and there to his precious store. As he turned the hill his ripened powers began to prefer musing for hours directly and independently upon the scant memorabilia in the New Testament concerning Jesus and to be rewarded by a growing conviction that he was at length coming to know Him as one man knows the heart and mind of his best human friend.

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of which we are part one can readily see how great a change the leaven of the Gospel has brought about. But looking at life today in the light of Jesus' ideals we discover much yet to be gained. Note how Paul again rings the changes upon the element of love which we found Jesus teaching in Monday's reading.

**Prayer:** We thank Thee, dear Saviour, for the splendid ideals that have been given as the guide for conduct in all the walks of life. Help us, while acknowledging that we have not measured up to them, to press forward their application till their sweetening influence shall be fully felt. **Amen.**

**Friday—Human and Divine Co-operation.**  
Neh. 4:15-23.

If order is the first law of heaven, co-operation is another of its laws. By the aid of man nature produces far more excellent fruits than grow without his aid. But in the moral realm that co-operation of man with God is seen in its true light. It is not irreverence to say that God needs man in carrying out His purposes. He has so elected. But man needs God's aid even more. In ways beyond our comprehension God brings about the ends for which we labor, often seemingly without result. Thus Nehemiah credited the overthrow of the

counsel of his enemies to God. In the meanwhile Nehemiah and his helpers were not idle. In placing upon our lips the petition, Thy kingdom come, Christ is inviting our co-operation.

**Prayer:** It is our highest joy, O Christ, to labor for, and with, Thee. Give us courage to labor on even when we can see no results, knowing that in due time we shall reap, if we faint not. Establish the labors of our hands. Fill our hearts with joy. May Thy kingdom come. **Amen.**

**Saturday—Social Obligation Rejected.**  
Matt. 19:16-22.

Religion does not consist merely in meditation or in Church-going. Genuine piety is not divorced from the service of our fellow men. In Monday's reading Jesus coupled love for God with love for men. In today's lesson an illustration of such love is given. The young ruler was religious as multitudes since have been. He had no love, however, for suffering hu-

manity. He had plenty; yet others work for what they needed, or get it as best they might. His case required special treatment, so Jesus ordered him to give away all that he had. Another man might possibly be instructed to use his possession in furnishing employment to the needy. The point is, social duties are a part of our religion. The perfume of love is the savor God seeks in us.

**Prayer:** O God give us that love for others that impells to service. Help us to show that we love Thee by serving those, the rich and poor, the sick and weary, the discouraged and forlorn, who need the help we can bring. May we withhold naught from those who have need. **Amen.**

**Sunday—Proclaiming the Glad Tidings.**  
Psalm 40:5-10.

"The heavens declare the glory of God"; so also does all of nature. It is left to man to utter forth the story of

God's love and mercy. Inanimate things can only proclaim what has been stamped upon them. But man, having a will and intelligence may do otherwise. A higher privilege is his; also an infinite responsibility. Let him tell forth what he sees and has learned about God, and he will learn still more. But the most effective telling grows out of the living of God's truth. Experience of God's love and righteousness lends power to our testimony. This it will be recalled was part of Jesus' plan for us, "Ye shall be witnesses unto Me." This becomes our greatest joy when we "delight to do His will."

**Prayer:** Open our eyes that we may behold Thy beauty and Thy goodness, O God, and our lips shall tell forth Thy praise and Thy power. Bless this day, those who proclaim truth which they have learned from Thee. Be unction to all who teach and preach the Gospel, that Thy Kingdom may come among us. In Jesus' Name we pray. **Amen.**

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Arthur Bullard, of Washington, American writer and diplomat, died at Geneva Sept. 10. He had been associated in many capacities with the League of Nations. The burial took place near the site of the new League building. A memorial service was held in the American Church in Geneva.

A Federal decree, effective Sept. 10, declared the adherence of Switzerland to the Kellogg Pact.

Another new record for volume of mail carried by the country's domestic airmail system was set in August, as reported by the Post Office Department.

The River Nile overflowed its banks at several points Sept. 12. Forty houses at the village Minshat, Giza Province, were destroyed. Many were reported homeless in Cairo.

The greatest cabinet shake-up since the formation of the Fascist Government in Italy took place Sept. 12 with the abandonment by Premier Mussolini of seven important portfolios by himself and a general reorganization of the posts which had been held by other members of the party. The only posts retained by Mussolini were the premiership and the ministry of the interior. It is reported that the Premier is in poor health.

The body of Louis Marshall, noted lawyer and Zionist leader, who died at Zurich, Switzerland, Sept. 11, will be buried in New York.

Widespread arrests throughout Prussia in connection with recent bomb outrages which have terrorized several cities and towns revealed that an ultra-monarchical movement latent since 1923, was being organized again.

Representative Kvale, of Minnesota, died in a lake cottage fire Sept. 10 near Fergus Falls, Minn. He became a Minnesota Representative in 1922, when he defeated Andrew J. Volstead by about 14,000 votes.

More than 2,000 Civil War veterans, at a business session of the 63rd Annual National Encampment of the Grand Army of the Republic, at Portland Me., Sept. 12, accepted the report of the resolution committee, which opposed the plan for a North and South reunion.

It is estimated that the oyster industry in New Jersey has grown into a \$10,000,000 annual business. The waters of Maurice River and Delaware Bay are being ana-

lyzed to insure their purity for the harvesting of the oysters.

Baltimore, Md., began a four-day celebration of its 200th birthday Sept. 12 with a parade that 200,000 persons watched. Members of the diplomatic corps at Washington and many members of Congress were guests of the city. 500 carrier pigeons were released carrying messages of invitation and greetings to the Mayors of other cities, and President Hoover.

Colonel Charles A. Lindbergh, accompanied by Mrs. Lindbergh, will start a new air service that will cover the route of his good-will route to South America less than two years ago. They left Miami in the mail plane Sept. 20 and transferred to their own craft at San Juan. This 7,000 miles in perimeter has never been flown in its entirety by any other pilot, and will include sixteen nations.

The investigation of the activities of William B. Shearer in connection with the Geneva Conference on the Limitation of Naval Armaments in 1927 and the work of the Preparatory Disarmament Commission of the League of Nations, is to be conducted by a sub-committee of three members of the Senate Naval Affairs Committee, headed by Senator Shortridge, of California.

Jackson E. Reynolds, president of the First National Bank of New York, and Melvin A. Traylor, president of the First National Bank of Chicago, have been chosen as the two Americans to sit on the sub-committee appointed by the Hague Reparation Conference to draw up the statutes of the Bank of International Settlements.

William Howard Taft, Chief Justice of the United States Supreme Court, celebrated his 72nd birthday at his summer home, Murray Bay, Canada, Sept. 15.

The largest land plane ever built—one capable of carrying 32 persons—made its first successful flight Sept. 13 at Hasbrouck Heights, N. J., and attained a speed of 135 miles an hour.

A guarantee that the U. S. S. Mayflower, formerly used as the President's yacht, which is about to be sold by the Navy Department, shall never be used by purchasers for the transportation of liquor is one of the conditions that will attend the sale of this famous craft.

The final step, so far as the League of Nations as a whole is concerned, for American adherence to the World Court, was

taken Sept. 14, when the Assembly unanimously and without discussion accepted the protocol containing the Root formula for satisfying the Senate reservations.

In celebration of the 115th birthday of "The Star-Spangled Banner," the National Flag Day Association met Sept. 14 in Central Park, New York.

Gifts received for the Palestine Emergency Fund so far for the aid of Jewish victims of the Arab uprisings in the Holy Land, have totaled above the million dollar mark.

One of the most rigid tests of modern airplane construction and reliability will get under way Oct. 5 with the start of the competition for the Edsel Ford Reliability Trophy in the National Air Tour. Forty entries will take off on that date from the Ford Airport at Dearborn, Mich.

The Pacific Northwest has experienced the worst forest fires since the disastrous fires of 1910. The loss of these recent fires is placed at over \$3,000,000.

Personal invitations have been sent to 45,000 former residents of Mount Carmel, Pa., asking them to return during the Old Home Week celebration and light's golden jubilee in honor of Thomas A. Edison, from Sept. 16 to 21. Mount Carmel claims the distinction of being the first town in the world to have electric street lights and the first to be lighted exclusively by electricity.

The Niagara-Hudson Power Corporation, the \$450,000,000 superpower system recently formed by J. P. Morgan & Co. and associates, has purchased the Frontier Corporation and has thus acquired sites on the St. Lawrence River capable of developing 2,400,000 horsepower.

The United States and British Government have reached an agreement to call a formal disarmament conference of the five naval powers for early in January, contingent on the acquiescence of France, Italy and Japan in the projected date.

An epidemic of typhus mounting to hundreds of cases has been reported from Angora, Turkey.

A survey made by the United States Bureau of Education shows that there are fifteen separate and independent boards and foundations dispensing funds for the promotion of education in the United States in addition to the regular Federal and State School Boards. Millions have been spent by these private bodies.

A consolidation of three prominent organizations of playgoers and students of the theatre into a national organization to be known as the Church and Drama League of America, with Dr. S. Parkes Cadman as president, has been announced. The combined membership of the groups involved was said to total 20,800 persons.

President Hoover, accompanied by a large entourage, plans to leave Washington Oct. 20 for Detroit, Cincinnati and Louis-

ville on his first mid-Western trip since his inauguration.

The selection of Harry F. Guggenheim, of New York City, president of the Guggenheim Fund for the Promotion of Aeronautics, as Ambassador to Cuba, to take the place of Colonel Noble Brandon Judah, of Chicago, who has resigned, was announced Sept. 16 at the White House.

## Woman's Missionary Society News

Miss Greta P. Hinkle, Editor  
416 Schaff Building, Phila., Pa.

**NOTICE.** G. M. G. Institute of Philadelphia Classis will be held in Trinity Church, Collegeville, Saturday, Oct. 5, from 2.30 to 8. P. Supper will be served at 6 o'clock—price 50c a plate. Take car at Chestnut Hill for Collegeville, or take Philadelphia and Western from 69th St. to Norristown and thence to Collegeville on car leaving Main and Swede Streets at 1.36 P. M.

A most attractive invitation was issued by the W. M. S. of St. Paul's Church, Bellevue, Ohio, to meet and hear Mrs. E. A. Beck in the Church parlors on Wednesday evening, Sept. 18. A hand-painted copy of the W. M. S. shield decorated this invitation which was sent to all the missionary societies in the city.

On the evening of Aug. 28, the Senior Guild of Salem Church, Lafayette, Ind., entertained the Intermediate Guild with an Oriental Garden Party at the home of Mrs. Anne Leaman. After a short business session, Miss Ruth Helmond, president of the Intermediate Guild, gave an interesting and helpful report of the Bethany Park Conference. Refreshments were served at small tables upon which had been placed a little Japanese ball for each guest. Concealed in the end of the ball was a note bearing the announcement of Miss Edith Huesing's engagement to Mr. L. C. Glass and the approaching wedding date, Sept. 21. Out-of-town guests were: Misses Sara Jo Schilling and Ruth Heinmiller (former members of this Guild), Alice Weyand, Lydia and Gertrude Tegge, all of Cleveland, O. Miss Huesing has been teaching domestic science in Miyagi College, Sendai, Japan.

The M. B. of Bethany Church, Philadelphia, sent a box of handwork of the year to Miss Weil. There were 10 paper dolls, 15 celluloid dolls, mouth organs, balls and toys, games, wash-rag dolls, beads, scrap books, Perry Pictures mounted on red cardboard, handkerchiefs. This Band was a banner one and the counsellor, Miss Violet Albury, is exceedingly sorry to give up the work, in the merger of the Church with Heidelberg. We bespeak for her, however, a new activity in her Church relationship.

Mrs. W. C. Lyerly, of the South Fork Charge, Newton, N. C., writes: "Our W. M. S., G. M. G., and M. B. here at St. Paul's held a joint meeting on the evening of Aug. 31. The girls and children gave a fine program. The women furnished ice cream and tea cakes in abundance. Sixty-five people were present and everybody had a good time."

One of the General Synodical officers says: "We have been reading the Reading Course books aloud for Mother's benefit and she is quite enthusiastic. We are now on our seventh book. She has enjoyed them all. 'The Lantern in Her Hand'



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she liked because she was married just after the Civil War and lived in Missouri as a bride. She and father had 'fever and ague' and were sent back to ——— to die—but they didn't. 'We Must March' we thought had the best missionary appeal and we like the one we are reading now for that reason—'The Goddess of Mercy.' What we have done proves that five books is not impossible." (The five books refers to the item on the Standard of Excellence with regard to the Reading Course.)

**GOOD NEWS!** Our Bethel Reformed Community Center is opened again after a month's vacation and the young people are all backing the work splendidly. On Wednesday evening there were 21 young men and women at the first choir rehearsal. Many people stand outside the building listening to the congregational singing on

Sunday evenings. On the inside, the building looks quite different. Our good janitor has painted several rooms, making them very cheerful. We are trying to get a good supply of books and magazines for the reading room, and will be glad to receive such contributions as well as any old clothing which is fit for further use. We ask you all for your prayers that God will use us in saving this community.

ALL VISITORS WELCOME.

—P. L. MacAllister.

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## A Letter To The Editor

"Reformed Church Messenger,"  
Philadelphia, Pa.

Gentlemen:

Am enclosing check for \$2.50 to cover a year's renewal to the "Messenger." The "Messenger" continues to grow better with each issue and to me it has become absolutely indispensable. Any or all of the other score of magazines and papers which come to my home in the course of a month might be given up—but not the

"Messenger"! The editorials are always stimulating and thought-provoking, and Dr. Leinbach continues to hold his proud position as the greatest of the religious editors of the country. The various departments are without an equal in any religious paper of the country and the whole makeup of the paper leaves nothing to be desired. The "News in Brief" is, next to the editorials, the "heart" of the paper. May the pastors and Church leaders realize that fact more fully and continue to send in "the news that is news." Every editor, including those of us who are editing secular papers, come to appreciate the value of the contributor.

Another feature of the "Messenger" that is very commendable is the more frequent use of pictures of Church exteriors and interiors and pastors. For many years the "Messenger" had the unenviable distinction of being the most poorly illustrated Church paper in the country. The writer has personal knowledge of many Churches of all sizes and descriptions whose pictures never appeared in the "Messenger" following dedication, and members of other Churches got the impression that the Reformed Church never built new edifices. There are still a number of Reformed Church pastors who are guilty of indifference and carelessness on this score, but it is encouraging to note that the "sin of omission" is not nearly so prevalent as heretofore.

In closing, I would urge Reformed Church people to be more loyal to the "Messenger" and remember that "a truly Reformed Church is an Informed Church." Far too few Reformed Church families take the "Messenger"—more's the pity!—and in too many instances the pastors are to blame because of their failure to introduce it to their people. Certainly if the "Messenger" is indispensable to one who was a member of the Reformed Church, but has been for some years in another Communion—the M. E. Church, South—it ought to be equally indispensable to those who daily enjoy its rich genius and great heritage.

With every good wish, I am,

Very truly yours,

**Russell N. Haas,**  
Editor Winter Haven  
Daily Chief (Florida).

tions concerning the tassels of their robes. Jesus solved the problem of the scribe by reducing all commandments to two, and by making the fulfillment of these two the sum and substance of true religion. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

The second passage is taken from the Epistle of James. It contains the great affirmation that "faith, if it have not works, is dead in itself." It condemns and rejects as worthless a faith that does not bear practical fruit in the daily life.

Thus our lesson takes us to the very heart of the matter under consideration. Instead of quoting a casual precept concerning our debt to others (and there are many such precepts throughout the Bible), it confronts us squarely with the two foundation principles of our religion—love and faith! There we find the true Biblical basis for recognizing and discharging our debt to others. This debt is involved in the very nature of the Christian religion. It is part and parcel of its inmost essence. It is impossible to love God without, at the same time, loving men, His children, and our brethren. To profess the one without manifesting the other is a delusion and a snare. At its best it is pathetic self-deception; and at its worst, base hypocrisy. Even so, likewise, it is with faith. Of what worth is it to God and of what value to man, if it denote a mere creed? A vital faith must needs express itself in character and conduct. That is the only test and proof of its genuineness. "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?"

Our lesson, then, is a challenge to recognize clearly the fact that our religion is social in its essential nature. Our Debt to Others is not to be understood as "mere morality"; necessary, perhaps, but secondary in the scale of values. And our religion is not confined to our superhuman relationships. No, Christian morality has its roots in religion, and the Christian religion bears the fruit of morality. The twain are one in the higher unity of a life that is filled with the Spirit of Christ. So intimately are they related and connected that you cannot have the one without the other. A Christianity that is not social departs widely from the message of its Founder and neglects His ministry. A socialism that is not Christian presents a program that lacks power. To follow Jesus means that we find in His gospel a faith that works in all the relations of life, and that He kindles in our hearts a love of God and man similar to His own.

Thus our lesson passages really are an appropriate introduction to the entire series of this last quarter. They tell us that our Christianity must needs be social in its expression and manifestation, if it is genuine. We may set forth their bearing on the particular topic of this first lesson, Recognizing Our Debt to Others, by calling attention to two contrasting attitudes that men may take toward life. They may view it either as creditors or as debtors.

I. **Creditors.** The creditor-spirit rules the natural man in all his aims and ambitions. He says in his heart, This world owes me a living! and then he proceeds to collect this debt, by right or by might. He forgets that he is vastly indebted to the whole universe for benefits that his money cannot buy, nor his skill provide. He is the pensioner of a gracious God, the author of all the bounties and beauties of Nature and the source of life in all its phases. He

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Nineteenth Sunday After Trinity,  
October 6, 1929.

**Recognizing Our Debt to Others**  
Mark 12:28-34; James 2:14-17

**Golden Text:** Not looking each of you to his own things, but each of you also to the things of others. Philippians 2:4.

**Lesson Outline:** 1. Creditors. 2. Debtors.

The last quarter of this year, beginning with this lesson, will introduce us to "Some Social Teachings of the Bible." The avowed aim is, to guide the pupil into an understanding of Bible teaching on some social relationships with a view to the establishing of right habits and attitudes in dealing with others. That is a most worthy aim, whose importance and timeliness require no argument. We need greatly to learn and to stress the social significance of our religion in a day when the whole wide world is being transformed into one neighborhood by the magic of steam and electricity. But the commercial and mechanical bonds that are bind-

ing together the ends of the earth are mere threads of gossamer, easily and frequently broken. Stronger bonds than these are needed to prevent the disruption and disintegration of mankind into fratricidal and suicidal groups. Our neighborhood world must also become a brotherhood world. Spiritual and moral bonds must link hearts and minds together as electricity now forms a bond between remote harbors. And only religion can weave these invisible chains, stronger than any earthly, that bind mankind to the throne of God, their common Father. We do well, therefore, to study anew the social teachings of the Bible.

Our first lesson is entitled "Recognizing Our Debt to Others." It presents two familiar passages for our study. The first is Jesus' reply to a perplexed scribe, who asked Him, "What commandment is the first of all?" We may appreciate the genuine perplexity of this Jewish scholar by recalling how the Jews divided and debated the law. They had hundreds of precepts and prohibitions, and they made arbitrary distinctions between the greater and the lesser. Thus, the rabbis regarded as "great" the petty rules and regula-

is the heir of countless generations, whose travail of spirit and toil of body have bequeathed him his treasures. But he forgets or denies all his vast and varied obligations to God and man, to nature and history. He stresses his rights and he seeks his own wherever it may be found.

The simplest name for this spirit is selfishness. It is found in individuals and in nations. Its dominion is world wide, and the fruit of it is altogether evil. It leads to greed and oppression. It begets hatred, envy, and strife. Certainly, it is not the spirit that animated Christ. Indeed, it is more nearly akin to the spirit that rules the jungle. Nor shall we ever get very far away from the brute-world, in spite of all the mechanical refinements and adornments of our civilization, so long as this creditor-spirit dominates in our commerce, industry, and politics.

II. Debtors. This attitude toward life is just the reverse of the above. Men endowed with this spirit recognize, first of all, their obligations, and not their rights and privileges. They know themselves to be debtors, not creditors, both to God and to man. Having been blessed richly, they desire to become a blessing to others. Instead of looking each to his own things, they look also to the things of others. With Paul they say, "Owe no man anything save to love one another." That is the debt they freely acknowledge and gladly pay. Gladly, but never fully, for that debt is never satisfied. Nor do they ever pay it with their own coin, as it were. For it is God alone who enriches man with His love, and thus enables him to pay the debt of love he owes both to God and man.

But what, now, does it mean to pay this debt of love to our neighbors? Suppose we do recognize this debt and desire to pay it, what are its precise obligations? Jesus tells us that our neighbors are our fellowmen. Are we, then, to love all mankind with the same kind of love, even as we love our nearest and dearest? The black, white, and yellow races; the foolish and the wise; persons near and far, known and unknown?

Two things may be said in reply. First, there is but one kind of love, and that love, as disciples of Jesus, we owe to the whole wide world. Only, be it well understood, that love is not primarily an emotion, a mere sentimentality, but a personal attitude, involving heart, mind, and will, which seeks the highest good of all mankind—their abundant life. Such love is patterned after the divine love, for thus God loves us. And it is also born of it, for no man is equal to its demands and denials unless he has become a new creature in Jesus Christ.

But, in the second place, we must recognize that the providence of God has placed us in certain definite spheres of life. We are children, parents, lovers, friends, citizens, workers, employers. In these concrete relationships the general love we owe to all men assumes specific forms. And it is in the exercise of these specific and particular forms of love, in home and shop and social group, that we discharge our debt to others, and, at the same time, develop our capacity for loving all mankind. By devoting ourselves unselfishly to the highest good of all those with whom we are in daily contact, we keep the commandment of love. By being faithful parents, obedient children, loyal friends, honest merchants, loyal workers, just employers, true citizens, we do most in extending the sway of the law of brotherly love to the ends of the earth.

## THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

October 6th—Ideals Worth Living For.  
Phil. 3:7-14; 4:8; Gal. 5:22, 23.

The topics for the month of October are to be devoted to the devotional life. No

series of subjects could be more worth while, especially when the spirit of devotion has faded so largely out of our lives. With the mad rush and hurry of our present day we fail to take time to be holy and forget to talk off with the Lord. Nothing so enriches and energizes our life as the spirit of true devotion. Anything, therefore, that lifts us out of ourselves and links us to something higher and nobler is abundantly worth while. Ideals play an important part in the onward and upward march of the soul. Without them we shall never attain to very much and never rise high on the scale of life. Ideals are the ends and aims of life. They are the things we desire most and the things that lure us on. They are life's Holy Grail, and inspire the quest of the soul. It is all important therefore that they be high and not low, good and not bad. For plainly there are noble and ignoble ideals. There are ideals worth while and worthless and the issues of life are determined by the nature of our ideals. What is your supreme quest in life? If you had but one thing to ask for, what would that one thing be? Once the Lord came to Solomon and said unto him: "Ask, what shall I give thee?" It was a supreme moment in Solomon's life. He might have made a big fool of himself, though he was the wisest of men. Once Jesus accosted a blind beggar by the wayside and asked him, "What wilt thou that I should do unto you?" He might have asked for many things. He might have asked for money, but he was lying there begging alms; or, like the mother of Zebedee's children, he might have asked for a prominent place in the Kingdom, but these things did not constitute the supreme desire of his heart, and he did not ask for them. Some men have very low and selfish ideals. They have no vision of the things that are really worth while. Most men set before themselves material possessions as their ideals in life. They make money their supreme good. They imagine that life's ends are best served by the acquisition of worldly goods or honor. Therefore they hang fortune and fame before themselves as the lodestar of life and put forth every effort to win the same. To be rich is scarcely a worthy or worth while ideal in life, for too often riches take wings and fly away and at best can bring but little satisfaction to the soul. Others set before themselves high place and position in the world. They want to become the lords and rulers of men. They want to be masters not servants, their ambitions are realized when they find others bowing before them and when they can lord it over their fellowmen. But this, too, is no worth while ideal, for mastery has never brought peace, and "heavy lies the head that wears the crown."

Worth while ideals are found only in the realm of the spiritual. They belong to the things that are intangible but they are more real than the things that can be seen and handled. Ideals are visions that beckon us on, voices that call us upward and onward. They always go before us and lead us out of our lower and narrower selves. They give tone and temper to life and when they fade or fail life dies down and night settles upon us.

What are some worth while ideals? The highest of them all is Christlikeness. Jesus is life's supreme ideal. We should ever strive to make our lives like His. We should seek to reproduce Him and to realize Him in all our thoughts, words and deeds. He is the standard by which our lives are measured and the goal in whom we become complete. He is the supreme good, the sum of all our ambitions and endeavors. The Psalmist says: "I have set the Lord always before me; because He is at my right hand I shall not be moved."

Then there is the ideal of virtue and

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A good place to begin, it cannot be denied, and the end keeps the promise of the beginning. Here it is: "We have throughout our argument assumed the truth of evolution and have accepted it as a mode of the divine activity. But we have declined to accept it as the only mode. For we have traced Him in the life of man as a God of revelation and a God of redemption; and from His ways with man, we have not discovered any reason in the knowledge of our time why we may not conceive of Him in this fashion; we have, indeed, rather found aid and comfort in thus conceiving Him from some of the conspicuous teachers of this age. However, this is not the way we have comprehended God all in all. But we have, I trust, learned enough to go on with; and the only possible test of the truth that we have learned is to live by it."

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goodness. We should always aim at the best in life. We must put a premium on sheer goodness. "Be good, sweet maid, and let who will be clever." Thus sang the poet. To be smart is not as worthy an ambition in life as to be good. We should seek to excel in character and to emulate the highest and best in others. "Seekest thou great things for thyself? Seek them not," but "earnestly covet the best things." "Set your affection on things that are above," on things that lift you up, and not on things that drag you down.

There is also the ideal of service. The worth while ideals of life are found in the sphere of the unselfish. "To do good and to communicate, forget not." To spend one's life for others and make that the passion and purpose of life is a worth while thing. To go about doing good and bearing each others' burdens, to spend and to be spent in the uplift of humanity is a Christlike thing.

One's ideals must always lie beyond the immediate attainment. Our reach must be greater than our grasp. Our aims must be higher than our achievements. What if we do not always attain them? They serve their purpose if they beckon us on. We must ever push them out and up and if perchance we do overtake them we must set up others farther ahead.

"Awake my soul, stretch every nerve  
And press with vigor on.  
A heavenly race demands thy zeal  
And an immortal crown."

## BOOK REVIEWS

**Souls in the Making.** By John G. MacKenzie, B.D., Paton College, Nottingham. MacMillan Co., New York. Price, \$2.25.

The author, a professor of sociology and psychology, and formerly an active minister, out of a rich experience in dealing with many persons afflicted with complexes, mental and moral maladjustments, illusions, etc., felt impelled to discuss these subjects for the guidance of ministers and pastors. The work, however, is not limited to the themes mentioned, but in a comprehensive way discusses character and personality, sentiments, conflicts, the sex life, psychoanalysis, neurology, etc., together with methods and technique. The book shows what psychology can contribute to the knowledge of a pastor "in the understanding of the growth, the conflicts, and the failures of the soul," and "to relate the theoretical and clinical findings of psychology to the practical difficulties of ministers."

This scholarly, commonsense, practical work is one for which many ministers have been looking. It is an essential to the practical equipment of a modern shepherd of souls, and no pastor can read this book without realizing that he has gained greatly by its study.

—W. C. R.

**Anti-Saloon League Year Book, 1929.** Published by the American Issue Publishing Co. Price postpaid, paper bound, 75c; cloth bound, \$1.15.

Facts, the invincible weapon against sophistry and fallacy, fill "The Anti-Saloon League Year Book for 1929," newly off the presses of the American Issue Publishing Co. In addition to highly valuable data covering the progress toward Prohibition in each state of the union, this book sets forth the educational phases of the campaign against alcoholism today. Beside a special discussion of this campaign with the presentation of the work being done by the Anti-Saloon League and other agencies, there are discussions of "How Governmental Agencies Can Assist

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Temperance Education," "A Summary of Provisions for Scientific Temperance Instruction, and Prohibition Enforcement Codes, in the Several States," and "Laws Referring to Scientific Temperance Teaching in the Several States." The attitude of President Hoover toward Prohibition is set forth at considerable length. "Prohibition and Public Health" is discussed by Dr. Haven Emerson, formerly Health Commissioner of New York City, in a very comprehensive contribution. The failure of the Quebec liquor system to control the liquor traffic in that province of Canada is developed succinctly by Ben H. Spence, of Toronto, whose long study of the Ontario situation makes him an authority on this theme. Rosters of the various dry organizations, a rather comprehensive bibliography of publications on the alcohol question and a very full index give additional value to this volume.

—E. H. C.

## OBITUARY

MRS. CARL NOLTE

St. Paul's Church, Roanoke, Va., lost one of its most valued and esteemed members in the death on Aug. 31 of Mrs. Anna Katherine Nolte, the wife of Mr. Carl Nolte, formerly a Consistoryman of the Church. Mrs. Nolte, whose maiden name was Happel, was born in the town of Mengesburg, Hesse-Cassel, Germany, Nov.

13, 1863. When yet a young woman she came to the United States, now forty-two years ago. Nov. 4, 1888, she was married in Washington, D. C., to Mr. Nolte, who also was born in Germany. Their faithful married life consisted of almost 41 years, 37 of which was lived in Roanoke. Besides her husband, Mrs. Nolte leaves 4 daughters and 1 son: Mrs. Emma Wohlford, Mrs. Marie Wohlford, Mrs. Charles Stapleton and Mrs. Louise Johnson, all of Roanoke, and Herman Nolte, of Akron, O. Thirteen grandchildren and 1 brother, Johannes Happel, who resides in Florsheim, Germany, also survive her.

Mrs. Nolte was a life-long member of the Reformed Church, having been confirmed by her pastor at the place of her birth in Germany. Some time after coming to Roanoke she, with her family, became identified with the St. Paul's Church and remained faithful in this connection to the end. She loved her Church and family with a passionate devotion. Few have been more consistently loyal in this regard than she. Her modest, unassuming manner in every walk of life endeared her to all whose good fortune it was to know her. For more than a year she had been a sufferer, bearing her affliction with Christian grace and fortitude. She was never too ill to make inquiries about her Church and to express concern for her family and friends. For many years she had been a reader of the "Messenger," looking forward anxiously each week for its coming. Truly she was one of those rare spirits, an inspiration and blessing to home, community and Church.

Funeral services were conducted from St. Paul's Church, the first funeral held in the new Church, Monday afternoon, Sept. 2, at 3 o'clock, conducted by her pastor, the Rev. J. W. Huffman, who spoke briefly from I John 5:5. The Rev. Mr. Redford, pastor of the Christian Church, assisted in the service. Interment was in the city cemetery.

—J. W. H.

#### 120TH ANNIVERSARY OF CHRIST UNION CHURCH

(Continued from Page 2)

invited his neighbors and friends to services held in his home, built of logs taken from the fields he cleared for tilling. In 1809 work was begun on a Church which was to meet the religious needs of both Lutheran and Reformed families. They were served by Rev. F. Carl Croll. In 1832 a log Church was built to accommodate the growing audiences. The two congregations worshiped as one until 1842, then each denomination chose its own pastor and services were held alternately.

Revs. Hassinger and Shellhamer served the Reformed people until 1869. In 1870 Rev. H. A. Keyser, D.D., of Mahony City, became the Reformed Church pastor and the congregation had great growth; also under the pastorate of Rev. John H. Hartman, D.D., who closed his work in 1880. Rev. J. J. Fisher, D.D., of Tamaqua, served the congregation for the period of 33 years, and left the impress of his fine Christian spirit upon the congregation; Rev. E. M. Sando was pastor for a brief period in 1913. Since that time the congregation has been supplied by Rev. A. C. Thompson, D.D.

Among the speakers at the 120th anniversary, Aug. 11 to 18, were Revs. Frank Kulp, George Gebert, D.D., and Frank W. Ruth. On Friday evening of the celebration week there was a musicale in which local talent took part.

The crowning event of the week came with Home Coming Day, Aug. 18. The speaker of the occasion was Rev. E. S. Noll, D.D., of Schuylkill Haven. A thousand people gathered at the Church, coming from far and near. Recently great improvements have been made in the property and the cemetery has been developed into one of the finest in the county.

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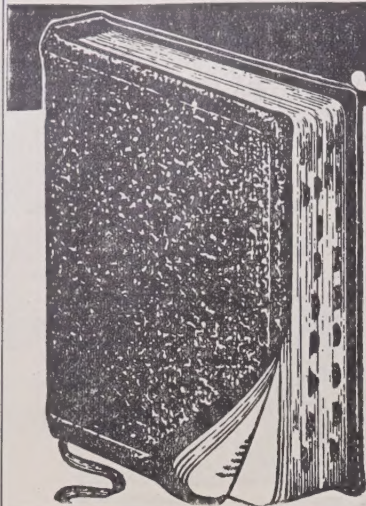
#### THE MONTHLY PAY ROLL

(Continued from Page 14)

\$18,300.03. The pay roll for these two months was the same as any other two months in the year, viz.: \$46,000. The checks were mailed in spite of the fact that the receipts were \$27,699.97 less than the required amount. To do this the difference had to be borrowed from the banks, upon which we must pay 6 per cent interest. A few months ago an elder told the writer that this was "bad business." If it is bad business, how can it be remedied? Can we say to these missionaries, "We cannot give you your monthly checks during these summer months. Do with less, you and your families must make the sacrifice." Surely no one wants that done; in fact, that would not be Christian. The only remedy for this problem is for us to pay our Church obligations in the same amount during the summer months as we do the rest of the year.

There was a time in the history of the Reformed Church when salaries were paid only annually, then semi-annually, then quarterly. Now they are paid monthly and at some places semi-monthly. This is only as it should be. When we pay our monthly bills in the local congregation let us remember these almost 300 missionaries, thus making it unnecessary to borrow these large sums of money upon which interest must be paid, which money should be used for the advancement of the Kingdom of God.

Sometimes the excuse is made that the amount in our benevolent fund for Home Missions is only a few dollars, perhaps \$10. Suppose it were \$10. If each congregation had \$10 that would mean \$17,440 in the different congregational treasuries upon which the Board is paying 6 per cent interest. May the day come and come quickly, when the congregations will help to cover the monthly pay roll during the summer months, instead of the banks.



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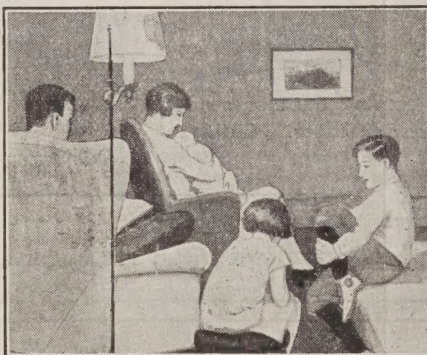
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